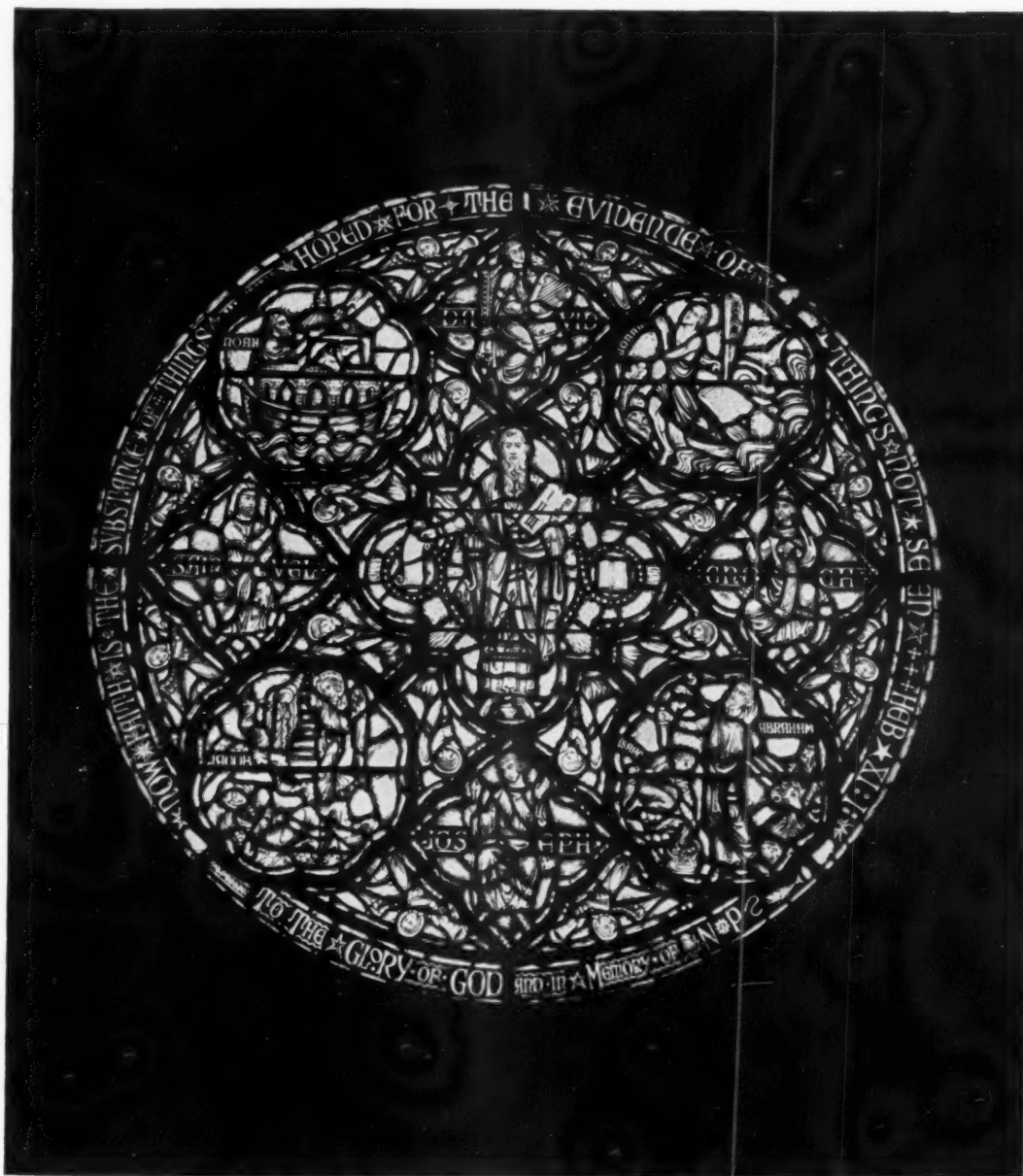


CHURCH MANAGEMENT



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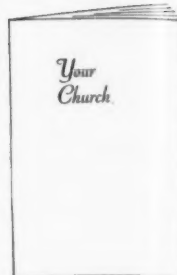
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FACTS TO PONDER

By Ivan J. Young

The salary of the king of England is approximately \$2,300,000.

* * *

More than 6,000 women doctors are now registered in Great Britain.

* * *

Full grown at the age of 150, an elm tree lives to be 500 to 600 years old.

* * *

On an annual income of \$2,000, an individual pays approximately \$240 in different taxes.

* * *

If you have a desire to become a movie star, remember the odds are 100,000 to one against you.

* * *

The custom of binding girls' feet still prevails in China, despite a 30 year crusade against this cruel practice.

* * *

Over 10,000 persons disappear in New York alone, yearly, and over 8,000 are yearly buried in the Potter's Field.

* * *

Only 17 out of 111 species of snakes found in the United States are poisonous, but some are found in every state.

* * *

The national income, estimated by the Federal Department of Commerce, for 1937, is placed at nearly 75 billion dollars.

* * *

The seven per cent of the world's population domiciled here in these United States, maintain a standard of living which consumes half the world's coffee, half of its tin, half of its rubber, one-fourth of its sugar, three-fourths of its silk, one-third of its coal, two-thirds of its crude petroleum.

* * *

The world war has cost far more than anybody dreamed. The cost before the peace treaty was signed was about \$26,500,000,000, and since the treaty about \$34,500,000,000, so that, adding loans to allies, veterans' pensions, benefits and supplementary costs growing out of the war, fully \$60,000,000,000 has been spent to date by the United States on the World War.

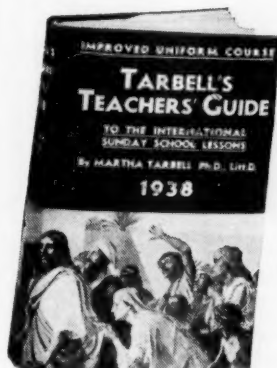
WAY TO SECURE OUR RIGHTS

The way we generally strive for rights is by getting our fighting blood up; and I venture to say that that is the long way and not the short way. If you come at me with your fists doubled, I think I can promise you that mine will double as fast as yours; but if you come to me and say, "Let us sit down and take counsel together, and, if we differ from one another, understand why it is that we differ from one another, just what the points at issue are," we will presently find that we are not so far apart after all, that the points on which we differ are few and the points on which we agree are many, and that if we only have the patience and the candor and the desire to get together, we will get together.—Woodrow Wilson.

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THE EDITOR'S DRAWER



The Aftermath

We yield this carefully protected editorial space this month to Mrs. Margaret Ratcliffe of Romeo, Michigan, whose name heads so many good articles in *Church Management*. She calls the Verse *The Aftermath*.

Bill's lounging coat's a trifle small,
In fact, it won't go on at all;
Dad wears his tie but hears it shout;
Ma turned her mittens inside out;
Babe wished her little dolly's hair
Was thick like Joan's and also fair;
The chair, though comfy, discord
rings

When placed beside our other
things;

Pat's book is one that's on her
shelf;

June's box of candy is the twelfth;
May's hankie did not her elate,
To her it meant a year to wait;
Don liked his scarf because 'twas
red,

But wished it were a kite instead;
George eyed his new skates with
delight,

Then dreamed of speeders in the
night;

Your mistletoe was sure a fake—
James kissed the wrong girl by
mistake;

The plant which was a brilliant red,
Just lived two days and now is dead;
"But thanks, indeed," say all the
Myfts,

With hopes that you'll adjust these
gifts.



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THE LIGHT THAT FAILED

"I heard that they had some trouble over at your Uncle Zeke's at the surprise party," said Ezra to young Zeke.

"Yep, plenty of trouble. It was sort of a fitting climax to fifty years of troubled married life. Aunt Het always says that it thundered and lightened the day she was married and it has thundered and lightened every day since."

"What caused the trouble?"

"Well you see, Aunt Het thought that seeing as how they had been married fifty years, she should do something to please Uncle Zeke. So she planned a surprise party. After the chores, she sent Uncle Zeke to the store and then let in all the guests, including the preacher. They took their places in the dark parlor. Uncle Zeke was to light the lamp and then they would all jump up and yell 'Surprise!'"

"When he came home, Aunt Het gave him some matches and asked him to light the lamp. The guests held their breath while he made his way to the lamp hanger. He struck a couple of matches and got a light but the wick wouldn't take the flame.

"What is the matter, Honey?" asked Aunt Het."

"It's this damned light," shouted Uncle Zeke, "I'll bet you haven't filled it once in the fifty years we have been married!"

"Aunt Het began to shush him. Then the party got mixed up and every one yelled 'surprise!'"

"Uncle Zeke thinks that she framed him to get him to cuss before the preacher. She thinks that he got wise to the party and tried to shame her. So I guess they will keep on living unhappily ever after."

ENCHANTMENT

Oh, to awaken and wander
Over the hills and dales,
Where the sunshine throws its shadows,
Casting its golden veils.

Rivers and streams flow gently
Along the enchanted way;
The pine trees stretch their branches
Straight up to the sun.
I wish that I might rest there
When my work is done.

Genevieve Dey.

A SUMMER DAY

A little boat sailed up a stream
On a quiet summer day,
The apple blossoms along its banks
Cast shadows bright and gay.

The sky of blue gleamed fair above
And seemed almost to say—
This loveliness can never fail
So long as here I stay.

I wonder have you ever thought
What this great world would be
Without the sun, the stars, the moon
Shining on all to Eternity.

Genevieve Dey.

The Upper Room

January-February-March



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A PRAYER FOR THE NEW YEAR

Draw nigh to God. Cleanse your hands, ye sinners; and purify your hearts, ye double minded—speak not evil one of another, brethren.—There is one Lawgiver.

—James 4, 8-11-12.

O, Thou Jehovah: We would draw nigh to Thee as we stand upon the threshold of the New Year; we would ask for a clean heart, clean soul and a consecrated spirit. May every thought and every act have Thine approval. May we seek to know the Truth, and then have strength sufficient to put the truth into action.

Loving Father: Come Thou graciously near, so that we may feel Thy presence, and recognize Thy voice, and receive with open mind and heart the great Truths Thou wouldst impart. When we are tempted to do or say the thing which is not in accord with Thy Divine will; help us to have an abundance of overcoming Grace with which to gain the victory.

Almighty God: May we have a horror of sin—sins of omission as well as sins of commission.—Deliver us from self-service; also from the misery of careless and halfhearted devotion.—Grant unto us a clearer vision of duty, so that we may find service, and then have a willing spirit; motivating us to do and dare; conscious always that we cannot grow in Grace unless we are willing to serve unto the uttermost.

God, our Strength: Help us not to speak evil one of another. May brotherly love abound yet more and more. May we feel that we are not simply our "brother's keeper," rather that we are our brother's brother. Help us not to judge our neighbor—remembering always that God is the Judge as well as the Lawgiver.—May we learn to "bear one another's burdens and so fulfil the law of Christ." Deepen our longing to understand one another, so that we may enter more perfectly into the problems and troubles that beset those with whom we daily come in contact. Gladly may we share Thy best gifts, working together for a better order, in a world that sorely needs God's best gifts. May grace abound unto us and our fellows, yet more and more.—Amen.

by Alfred Jennings Funnell

Old First Church ♦ Sandusky, Ohio



CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME XIV
NUMBER 4
JANUARY, 1938

Raise Church Ethical Standards

By William H. Leach

THE biggest single obstacle in the way of re-establishing respect for church in the community in which you live is to increase the ethical standards of the church in its business relations. Until we make an honest effort to do that all of our talk about the moral leadership of the church means nothing. The nation, or the world, is not going to follow the social conclusions of any organization, regardless of its claims or origin, until it can put some of its ideals into practice.

Loud mouthed assemblies pass resolutions insisting that business take a social view of society. Few of such assemblies are willing to apply the standards they expect of business to their own organizations. Perhaps the ear of the average preacher does not come in contact with the criticisms which come to the editor of *Church Management*. Let me warn you—the protest of business and professional men against the unethical practices of the church are getting to be of such volume that they must be considered.

I am not writing for the under-paid minister. "The laborer is worthy of his hire." The preacher should get a decent living. But the business house, the man who sells coal, furniture, hymn books and other things is also worthy of his hire. The practice that many churches make of seeking to secure a discount from honest prices, because the purchase is for the church, is one which is difficult to commend.

Some times there are local business houses which make their contributions to the churches in this way. We have no objection to such a practice. Many times there are craftsmen who are glad to make a contribution of personal service to the local church. Such contributions are to be commended. But there are other times when fair price standard require that a certain minimum price be maintained. And there are craftsmen and houses which seek to serve the church.

There is the architect who conceives and plans your church building. Not every architect is competent to design a church. It requires specialized study following general training. The personality investment is heavy. Yet it is a common experience, so architects tell me, to have churches press them to reduce their legitimate charges because they are working for a church. Failing in this they press them for a generous contribution.

There are manufacturers of church furniture. Designers and craftsmen combine their experience

to serve the need of the churches. The church is their market. The only way they can offer a discount is by boosting the price. Otherwise they would go out of business. Many have been forced out by the discount urging of churches. There are the creators of church organs. Years of experience and millions of dollars have been invested in this business. The maker is worthy of his hire.

A few years ago I persuaded a large manufacturer of filing equipment to produce a bookkeeping system for churches. For a few issues an advertisement appeared in *Church Management*. Then it was withdrawn. The reason given was that the cost of selling churches was too high. Changes in the equipment were expected, alterations at the expense of the manufacturer were demanded, special servicing was required. And, on top of all this, there was a constant demand for religious discounts.

Rebating has become an unpopular thing in the commercial world. It violates both moral codes and civil statutes. By what sort of reasoning can so-called Christian churches expect to profit by this practice which both government and business have repudiated.

A manufacturer of bulletin boards who deals exclusively with churches has told me of some of his experiences. A minister was much impressed with a particular board but felt that the price was too high. He made a second call but this time brought several men with him. While the preacher engaged the business man in a conversation one of the visitors made notes regarding the construction. They asked about the kind of paint that was used; how the priming coat was applied and similar subjects.

It was clear to the manufacturer that they were seeking information that they might make their own board.

Of course any church has a right to make its own bulletin board. I suspect that even the Ministers' Union would agree to that. But neither a church, a business house, nor an individual has the moral right to steal the commercial idea of a manufacturer without giving him some compensation.

This will be an unpopular editorial. But I never wrote a more sincere one. With other Christians I am longing for a recovery of religion. I am pointing out one way churches can help build the foundation for such recovery. It means starting on the ground floor, close to home.

Stained Glass Windows in Churches

By Thomas H. Warner



According to Pliny the making of glass was the result of accident. But its development is the result of human ingenuity and skill. The Phoenicians and Egyptians were probably the first makers of glass. They introduced the art into Italy.

"Who," wrote Dr. Johnson in the *Rambler*, "when he first saw the sand and ashes by casual intentness of heat melted into a metaline form, rugged with excrescences and clouded with impurities, would have imagined that in this shapeless lump lay concealed so many conveniences of life as would in time constitute a great part of the happiness of the world."

Windows are an ancient invention. Representations of windows occur in early wall paintings in Egypt, in reliefs from Asia and in terra-cotta plaques from Crete. In Greek temples they are usually lacking, in exceptional cases however windows of marked architectural character occur.

Glazed windows first appeared in Roman imperial times. Fragments of glass in a bronze frame have been found in Pompeii and other fragments in the remains of Roman villas in England.

Byzantine church windows were glazed from an early period. The windows of St. Sophia at Constantinople, the erection of which was begun in 532, consisted of marble frames enclosing panes of glass, and it is possible that some of the glass still remaining may be the original glazing. The Mohammedan builders substituted cement for marble, thus obtaining greater freedom and richness in design, and with the use of different colors brilliant effects were produced.

The origin of stained glass is obscure. It probably came from the Near East, the home of the glass industry, and spread to Italy, where Venice became an important center. It is not likely that the making of stained glass windows goes farther back than the ninth century; it is doubtful if before that time glass was made in a sufficient variety of colors to produce colored designs.

The time when stained glass was first used in churches is as much a matter of controversy as when glass was first used for windows. Many archeologists say that we cannot assign an

earlier date than the twelfth century. But there is a reference to stained glass windows, not merely colored but pictorial as well, in a manuscript which says that Adalberon, bishop of Rheims, 969 to 988, rebuilt the cathedral and redecorated it with windows representing various stories.

The development of ecclesiastical windows was different to that of house windows because of the necessity for large size and the use of stained glass. The combination of these two elements led to the grouping of several small windows in one and the evolution in the early thirteenth century of tracery, that is of the intersecting bars, which were used to give beauty and variety.

Leading

The earliest mention of leading is found in *The Miracle of St. Benoit*, where it is related that in the last year

of the tenth century the church of Fleury-sur-Loire was set on fire and it was feared that the leads of the windows would be melted. The lead is not merely a connecting medium but plays a part of its own; it outlines the main constituents of the design and gives definition and rhythm to the masses of color.

Glass painting has been arranged in five classes: Early English, from the date of the earliest extant specimens to 1280; the Decorated, 1280 to 1380; the Perpendicular, 1380 to 1530; the Cincue-Cento, 1500 to 1550; and the Intermediate, 1550 to the present.

It is probable that most of the early windows were of the single figure type. But about the middle of the twelfth century a new mode came into being. It consisted of a medallion, or several medallions, painted with pictorial sub-



Unique window in First Presbyterian Church, Far Rockaway, New York, showing the Tree of Life. By courtesy of Tiffany Studios

jects, such as incidents from the Life of Christ or the life of some saint. This called for a more detailed and varied play of color in the glass. The result was the jewel-like glow which makes stained glass windows so entrancing.

In the first half of the sixteenth century, there came the development of the pictorial treatment of windows on the largest possible scale, the window being regarded as one large canvas. This type was developed in France and the Netherlands and is well represented in England, where the work was done by imported artists. This style has now come into disrepute and there has been a return to the antique school.

It is a matter of dispute as to which are the earliest windows now existing, but the evidence seems to favor certain figures of prophets in Augsburg Cathedral, which may date from the middle of the eleventh century.

Early English Windows

The earliest specimens of stained glass windows in England of any note are in the aisles of the choir at Canterbury Cathedral, in which sanctuary there remains more early glass than in any church in the country. The north and south transept windows of Lincoln Cathedral are very fine. The north transept has a large rose window which is probably the work of St. Hugo, and may date about 1200.

The glazing of the windows of the chapel of King's College, Cambridge, which was executed in the time of Henry VIII, appears to have been finished about 1531. The price paid was 1s. 4d. per foot, about thirty-three cents. The glass in the choir of Litchfield Cathedral is dated 1534, 1535, 1538 and 1539. Perhaps the most complete unit of stained glass in England is in Fairford Church, Gloucester. It is attributed to a Flemish artist.

However there is nothing in England to compare for quantity, and therefore for effect, with the early glass in the French cathedrals. To be impressed with the grandeur of early colored glass one must go to Chartres, Le Mans or Bourges. Each of these cathedrals is said to be a perfect treasure house of jewels.

In the Cleveland Museum of Art there are stained glass panels and a roundel of the early thirteenth and middle fifteenth centuries taken from English and French churches.

It is not generally understood how completely the effect of stained glass depends upon the absence of light other than that which comes through it. Hence the importance of quantity. Every ray of light which penetrates into a church except through the stained glass detracts from the effect.



Three Light Windows in the Nave of All Soul's Memorial Church (Episcopal), Washington, D. C. The windows were designed and executed by J. and R. Lamb

A comparatively dark church is essential to the perfect enjoyment of rich glass.

The appreciation of stained glass depends upon the frame of mind in which one comes to the window. Ada de Bethune, after viewing the rose window in the Cathedral of St. John the Divine, New York, wrote in the *American Magazine of Art*: "Yet nothing has changed up in the glass. Perhaps the light did; mostly however things changed only within me. As there was counterpoint of luminosity and then counterpoint of color, so there is another counterpoint: that of mood."

It also depends on the position from which the window is viewed. "Goethe in one of his little 'parables' likens poems to painted windows," writes Lewis F. Day, "dark and dull from the market place, bright with color and alive with meaning only when the threshold of the church is crossed."

There was gradual development in the designing and making of stained glass. But in the sixteenth century deterioration began. For two hundred years the art was practically lost. It was reduced to certain formulas and was commercialized. Factories for the manufacture of church windows, any

size, any subject and any color, sprang up all over Europe and especially in Germany.

About the middle of the nineteenth century the art was revived. James Powell and Charles Winston, with the co-operation of Rossetti, Ford Madox Brown, William Morris and Burne-Jones were the pioneers in the revival.

William Morris, an English artist, made design once again a vital force in the life of England and eventually of Europe. Burne-Jones, another English artist, produced an immense number of stained glass designs. From 1861 he worked entirely for Morris. One of the best examples of their work is in Christ Church, Oxford, England. They confined their work in the main to churches and to British subjects, but they also made a great deal of stained glass for secular purposes.

American Windows

In New England clear glass windows were used in the churches in the early days, beauty in a church building being anathema to the Puritans.†

Before the Civil War there was a dearth of artistic thought and inspira-

†The first stained glass windows in America were imported. It is possible that one or two of these early windows are still in existence in the early Colonial churches in Tidewater, Virginia.

tion in this country. Moved by the Gothic revival in England, Joseph Lamb decided to make his life's work the adornment and beautifying of churches. He opened a studio in New York in 1857.

When Henry A. Richardson, an American architect, returned from a period of study in France, he developed a new style of architecture. He called upon John La Farge, a young artist, to design the stained glass windows in Trinity Church, Boston. La Farge took up glass painting and manufacturing in 1878. He opened a studio in New York and became deeply interested in the possibilities of glass as a color medium. He developed the glass that was the basis of the American school.

Frederick S. Lamb was one of the young artists who experimented with the new glass. All the glass in Plymouth Church, Brooklyn, was designed by him. He and his brother, Charles R. Lamb, were selected to represent the United States at the Paris Exposition. Their window received two gold medals, one for the artist and one for the executants. It has found a permanent home in the Brooklyn Museum.

Louis C. Tiffany established his studio and made his first stained glass window in 1878.

The designers of stained glass windows do not make their own glass, that is an industry in itself. The best glass is made in Europe and is imported by the American studios. There are however one or two firms in the United States whose product is equal to that of Europe.

There are stained glass windows in America of which we cannot be proud. Charles J. Connick writes: "I have a profound sympathy with church organizations everywhere, and I blush to think what many of my brother craftsmen have done for them and to them." And Joseph G. Reynolds, Jr. says that when the American tourist visits the great French cathedrals and there sees the glorious masterpieces of mediaeval glass, he cannot help comparing them with the tawdry creations that fill many of the religious edifices at home.

But some of the finest examples of stained glass windows are found in America. Writing in the *Forum* (1893) Mr. Tiffany said: "Today this country unquestionably leads the world in the production of colored glass windows of artistic value and decorative importance. . . . I maintain that the best American colored windows are superior to the best mediaeval windows." And in *Adventures in Light and Color*,[†] Charles J. Connick says: "In some respects the windows to be seen in American cathedrals and churches are even more significant in so-called relation-

Religious art must be the best obtainable.

Imitations, substitutes, and dishonesty of every kind, together with second-rate work or poor craftsmanship, are intolerable.

Esthetic infallibility does not inhere in a bishop, a parish priest, the wardens and vestrymen, a clerical or lay benefactor, or in any architect or other artist because of his vocation.

An architect, just because he is a member of the A. I. A., need not necessarily know anything about church building or religious arts.

A firm that advertises widely and employs many and plausible 'drummers' may very likely produce 'arts goods' that are a scandal.

Paying for a new church, an altar, a window, or a rood-screen does not give the donor the right to impose his own taste on posterity, or justify the rector, wardens, and vestrymen in accepting something that is bad.

Nepotism in church art is as bad as nepotism in church preferment.

A competition is the worst possible way of selecting an architect, a memorial window, a statue, or anything that is linked with the church.

There are many architects in America who have proved they can build a church right. There are several makers of stained glass as able as those in England. There are competent painters, sculptors, wood carvers, cabinet makers, metal workers, needle women, and embroiderers. Go to them direct. Never 'send for a catalogue.'

Commission on church architecture and the allied arts of the Episcopal Church.

ships today than are the accredited masterpieces of Europe. . . . I relate it especially to the stained glass windows of the late nineteenth and early twentieth centuries." A list of the best church windows in the United States can be found in his book.

Some confusion regarding stained glass is caused by the failure to appreciate that that it is one of the arts. Harold Wm. Rambusch in writing in the *Acolyte* says:

"Stained glass is, in the strictest sense, one of the applied arts. It is art applied to a very definite useful purpose. It is decorative art, and as such, its purpose is to form part and parcel of an architectural whole. Architecture by its very nature is design and rhythm crystallized into various set forms which we call styles, and if stained glass windows are to form part of the architecture, they must subscribe to these set forms. The windows must be designed according to convention, as the Medieval windows were. This must in no wise be construed to mean that stories are undesirable in church windows; quite the contrary. Stories give instructive and intellec-

[†]Random House, New York, 1937.

tual value to a window; but a sharp distinction should be made between a story rendered in an explanatory or symbolical manner and the usual naturalistic transparency which is encountered in commercial church windows."

Recent developments in American stained glass are said to have reached their culmination in the glorious windows of the National Cathedral at Washington, D.C. The artist, Lawrence Saint, has his own studio and makes his own glass.

Stained glass windows as memorials came into use with the building of the great cathedrals of Europe. This custom has continued. For example, the Euclid Avenue Congregational Church, Cleveland, has planned a series of memorial windows to illustrate epoch-making periods of Christian history as represented by outstanding figures. Several of them have been installed already. Chief Justice Hughes has recently given a memorial window to the West Baptist Church, Oswego, N.Y., in memory of his father, Rev. David C. Hughes, once pastor of the church.

Too little attention is given to the planning of church windows. Often, different artists have been employed and there is no uniformity of treatment or any harmony with the architecture. Before they are installed, there should be a scheme embracing a system of subjects and proportion of color. The best available studio should be chosen and given a free hand.

Church Management can furnish a list of the leading designers and executants of stained glass windows in the United States.

An interesting book on the processes involved in the making of stained glass is *The Art and Craft of Stained Glass*, by E. W. Twining.* An earlier book is *Windows: a Book About Stained and Painted Glass*, by Lewis F. Day.**

*Sir Isaac Pitman & Sons, Ltd., London, 1929.

**Charles Scribner's Sons, New York, 1909.

WHEN LIFE BECOMES USELESS

The great violinist, Paganini, left his marvellous violin to his native city of Genoa, but on the condition that it must never be played upon. This condition was unfortunate, for it is one peculiarity of wood that as long as it is used and handled it wears but slightly, but as soon as it is discarded it begins to decay. The lovely-toned violin has become worm-eaten in its beautiful case, and it is valueless, except as a relic. The moldering instrument is a reminder of the truth that a life withdrawn from all service to others becomes useless alike to God and man. From *I Believe in People* by Archer Wallace; Round Table Press.

Pictures You Can Afford

By George Hartley

Here are some suggestions for the use of the candid camera in church work. The author, a special feature writer, offers some worthwhile ideas to ministers.

PERHAPS you have a good movie camera and the where-with-all to support it. You know the profit and pleasure of using a movie camera in your church work. But most probably you do not. As a preacher you have seen pictures which others made and used, but you just could not afford it. If you do own a movie camera, the chances are that you do not use it very much for various reasons, mostly financial. You know the value of pictures. You are glad that others with a larger income can enjoy them. But you just can not afford to make them.

But do you know that you can make pictures for use in your own church at a very small cost? Good pictures that have real value to you. Not moving pictures but still pictures that are as clear, sharp and brilliant as any you see at the movie theater. Pictures that are superior to those made by the average amateur using 8 and 16 mm moving picture equipment. Moving pictures are certainly quite satisfactory if you can afford them. But because most of us preachers can not, let me tell you about pictures you can afford.

The pictures you can afford are made with any one of the many miniature cameras now on the market using 35 mm film which you can buy at prices ranging all the way from ten to several hundred dollars depending on the quality and lens equipment. Even the cheaper miniature cameras with a good F 6:3 or faster lens is quite adequate for making good pictures. Either the so-called single frame camera, picture size $\frac{3}{4} \times 1$ inch or the so-called double frame camera, picture size $1 \times 1\frac{1}{2}$ inch, is suitable for this work.

You can buy 35 mm perforated film

in one hundred feet lots at prices ranging from $2\frac{1}{2}$ to 6 cents per foot, depending on where and how you buy it. You can load this bulk film in about 3 feet lengths into the light proof cartridges suitable to your miniature camera at night in any improvised dark room. After exposing the film in your camera you can develop the negatives in your own bath room at night. Then you can easily print the negatives on a strip of positive film in a printing frame which any carpenter can make. This printing frame is made on the order of a regular printing frame and should be about 4 feet long to accommodate the 3 feet strip of negative film with a suitable leader for titling and handling the strip of pictures. After printing, the positive film is developed in the same manner as the negative film. The positive film is slower and easier to handle than the negative film. Most positive film can be handled under a red light in the dark room which makes it very convenient for the beginner. A little practice in printing along with a meager skill at shading will enable you to make good pictures from negatives with varying degrees of contrast.

Or if you prefer, several of the larger photographic supply companies and stores maintain a department for such work and the cost is not prohibitive. Even the Dufaycolor film can be processed at a cost which is very reasonable when you consider what you are getting—pictures in color that have all the beauty and art which you are capable of putting into them with your camera.

On the developed positive film you will have a strip of film slides which can be projected upon the screen in

your church through any good stereopticon. Some of the better stereopticons are equipped with film slide attachments in addition to the regular equipment for projecting glass slides and those not already equipped for film slides could be so equipped at the factory for a very nominal cost. They could be equipped for either single or double frame pictures according to the camera you use. And because a good stereopticon is a precision instrument fitted with remarkably good lens you will be delighted with the clear, sharp pictures on the screen. These better stereopticons have many uses in the church and should be a part of every church's equipment. They can be bought at a very reasonable price.

2 Pictures for One Cent

Using a single frame camera you can make 50 pictures ready to project on the screen in your church for a cost of 25 cents or one-half cent per picture, if you use the cheaper film, and using the most expensive film with the more expensive prepared developing chemicals the cost would be less than 50 cents for a strip of 50 pictures, less than one cent per picture. Certainly every preacher can afford pictures for his church at this nominal cost. Using the double frame the cost would be only slightly more.

There is absolutely no end to the use you can make of these pictures in your church. The activities of the church, various groups in the church, all are interested in seeing a record of their activities on the screen. Children, older people and all the people with whom you work are interested in pictures—especially pictures of themselves.

If you are having trouble to get a crowd for the evening church service and perhaps only those who have dispensed with this service entirely are not; or if you think you would like to try holding an evening service—try



Illustration at left shows actual size of pictures made on a 35 mm motion picture film.

taking a series of pictures of your vacation trip, the convention you attended, the conference where you taught, the Vacation Church school, the troop of Boy Scouts or Campfire Girls which the church sponsors, the children on the Cradle roll, a department in the Sunday school. Do that and let the congregation know what you are doing and then try to keep them from packing your church the second time you use such a program.

Then there is the serious teaching value of pictures. If you have tried in vain to interest your people in a missionary project, try taking a series of pictures of the project and watch the interest grow as your folks come to understand more about the worthy enterprise. A series of pictures made while visiting a model church will go a long way toward improving your own school and helping those who teach in it. One minister made a picture record of the art in his church building for a class of intermediates who were studying the theme of The Living Church and the house was packed on the night this intermediate group shared their study with the congregation. The net result was that the entire group came to have a greater appreciation for the church.

A section of your city needs cleaning up morally. Try showing the people of the church some of the things you have seen. Show them the taverns where your young people are being led astray. Show them a slum section that needs Christian light. With a minister's understanding heart you should be able to get the human interest pictures that will lead your people to act. Half of the world does not know how the other half lives, but with pictures you can show them. And you can certainly stimulate a lot of righteous action with good pictures. This is the age of many pictures and one picture can be worth ten thousand words of preaching.

Fun in Pictures

Even for pictures in your own home, snap shots are expensive and certainly you can have a better record of the children and those happy moments you try to catch in a snap shot if you have a record you can see, life size on the screen. At the very reasonable cost of making these film slides you can have hundreds of pictures for the price of the few snap shots you ordinarily take.

Then if you are tired of fishing, playing golf or the usual things preachers indulge in for relaxation and want a real interesting hobby—try making film slides with a miniature camera. You can make thou-

• THE CHURCH LAWYER •

Ratification of Unauthorized Acts

By Arthur L. H. Street

A CHURCH society or corporation may become bound by unauthorized acts of its agents or officers by ratifying those acts on being informed as to what was done. This rule of law applicable to all forms of agency was applied by the United States District Court for the District of Oregon in the case of St. Louis Union Trust Co. vs. Oregon Annual Conference of the Methodist Episcopal Church, 14 Fed. Supp. 35. The case involved the liability of defendant on debts incurred in the establishment of a hospital. (The court notes: "It is common knowledge that hospitals are considered next after churches as legitimate objects of church ownership.") Holding the conference liable, the court said, in part:

"The attempt of congregations to escape liability for indebtedness incurred for the society, by persons not specifically authorized, is not novel in American church law. Such endeavors are inherent in such loose structures composed of persons of little business training, predisposed to look to the glory of the end desired, rather than to the consequences of failure. Under such circumstances, the judicial ten-

dency has been to hold these bodies liable if the acts primarily unauthorized, have been ratified. But the debt must have been incurred in a project within proper church purposes. The sovereign authority must have been informed as to the facts, although proof of this may be inferential. If these conditions concur simultaneously, any acts which indicate approval of a course of action or acknowledgment of the obligation is sufficient.

"Authority to assume a particular debt even without knowledge that the assumption has already been made by the agents at that time unauthorized ratifies such acts and binds the congregation.

"The mere fact that a promissory note has been given personally by another who alone is bound thereon will not protect the society from liability on the original debt, if incurred for its purposes and assumed by ratification of the unauthorized acts of its agents. * * * The courts have then squarely held that the original obligation, even if unauthorized, may be assumed by any official acts which recognize it as a debt of the society."

sands of pictures for half the cost of fishing or playing golf. You can develop a new view point of life that is very useful to the present day minister and you can use the pictures you make to great advantage in your church work.

If you have already taken pictures with a miniature camera, as a great many ministers have, it will be easy for you to make film slides. If you have never done more than take snap shots, there are several inexpensive books on how to make good pictures which will supply the working knowledge for you to begin this most interesting hobby. A camera club which can be found in most every city or one of the many amateur fans which are found in most every community should be able to help in introducing you to a working knowledge of this most entertaining and profitable pastime.

A NEW YEAR'S RESOLUTION

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while duties call is clear;
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine.

S. E. Kiser.

Preachers' Children

Are They the Salt of the Earth?

By Helen Ward Currows

ARE preachers' children the salt of the earth as we have been taught to believe? Are they paragons of virtue or have they been repressed and molded until their personality is curbed? Psychologists line up on both sides of this argument. And preachers' children, also, will be found on both sides of the argument.

"I count the days I spent with my minister father the most worthwhile of my whole life," volunteers one woman.

"I saw so much of church in my first twenty years that I no longer go inside of the door," says a man.

Perhaps we should start by throwing out all of the old one-sided arguments and starting at the very beginning. A minister's child responds to the same influences as any other child. If it is his fortune to be born in a healthy home, based on affection, and sincerity, he has a goodly heritage, whether it be religious or not; should he be born in a home of jangled nerves and social superstitions he will be handicapped whether his parents are religious or not.

Homes of ministers, like homes of every one else, are of several kinds. One would be dogmatic indeed to class all preachers in the same category. The homes of some ministers are those of culture with the religion tempered with music, conversation and art. Some other homes we know, even though they are presided over by clergy, offer no cultural background.

Then, there is the difference in temperamental heritage. Preachers, sometimes, quarrel with their wives. Some of them get nervous and finicky. Some of them live constantly in a panic of fear. Some suffer from disease so that they are constantly near nervous exhaustion. Some are affected an excessive piety which makes it impossible for them to see any good except in services of worship, testimonies and prayer.

So we must refuse to group all ministers in one classification. But having said this there are some virtues to which ministers' children are heir. And there are some temptations to which they are particularly prone.

The Virtues

First, let's take up the virtues.

The minister's child is almost sure to be born into a home which takes parenthood seriously. The children are



not always wanted. Social accidents happen here as elsewhere. But most ministers and their wives have sufficient social consciousness to assume the obligations of parenthood and to bring the child up in the ways of righteousness, and in the nurture and admonition of the Lord. This is a great asset as youth faces life.

The child in the minister's home is almost sure to be exposed to literature, even though culture be absent. Ministers are readers. The books and journals await the eyes of youth. He soon becomes familiar with the titles and contents of various volumes and journals. There is little need to seek smutty literature because the shelves are filled with good volumes. It is a shock to some of us to go into homes of the middle-classes and find the literary poverty which prevails in our so-called best sections. The minister's child is not handicapped in this way.

The child of the minister is sure to have the usual church school training and always has a good chance for a high school and college training. Ministers seem to think in terms of education. Their children take college for granted. Sometimes they have to work their way through; they may know that that is expected of them. College for the minister's child is the normal course of his life. Most denominational colleges make provision for special scholarships so that the financial burden is somewhat eased.

The average minister has no business to bequeath to his children. They are forced back upon their own initiative more than the sons of business men. From the vantage point of the manse they get a good picture of the world. They are encouraged to pit themselves against the difficulties of life. This is one of the chief assets, one which accounts for the many phenomenal successes of ministers' children. They must believe in rugged individualism if they are to get ahead. Many of course go into the professions where this particular aspect is not noticeable. But, in teaching, law, medicine or the ministry these factors is an important one.

Some one has said that if a child is given a strong body, a clean and keen mind, and a vision of accomplishment he has the richest heritage in the world. Most children of the parsonage have this heritage and they thank God for it.

The Handicaps

There are some handicaps in being born into the family of the minister. Seldom does one find a golden spoon in his mouth. That is not a handicap. There are privations, however, which many times are real. It is hard to stretch the income of the preacher to cover his professional needs and the needs of his family. These privations are in common with the great masses of the people. In the average parish the child of the minister has the opportunity to look upon families of wealth as well as those of poverty. But his own living costs must be adjusted to the income of the lower strata. No matter how the preacher may argue against it, he belongs to the proletariat, economically, if there is such a thing in America. This is nothing to regret though it worries many children and their parents.

The temptation of being a "goody-goody" is a real one. Some ministers feel that they must keep the moral character of their own children at a high level by keeping them sheltered. They will not be permitted to come in touch with the baser things of life. Too often this philosophy is carried to the point where the child is kept from seeing some of the real facts of life. I know of one girl, a friend of mine, daughter of a well known clergyman, who made what was supposed to be a very fortunate marriage. But her knowledge of sex was so limited by her parents that she was entirely unquali-

fied for the duties which wife-hood imposed. The result has been tragedy in her life. Ignorance, of this kind, probably is not common with the clergymen leading discussions in social hygiene but the artificial efforts of ministerial parents to make their children perfect specimens of moral youth places an unfair burden upon the children.

Far greater than this temptation is that of being a "leaner." Ten percent discounts and similar gratuities have done more than anything else to kill the individual spirit of ministers. The only excuse for them is low salaries paid to the clergy. Minister's children live under a constant temptation to take advantage of these things and instinctively look to see what someone is going to give them. They, like their parents, become victims of a vicious system.

To a great degree the average minister is constantly subjected to a certain amount of patronage. There are people who think that it is a great virtue to give a preacher something. It may be meal or a trip to Europe. When a man admits that he owes some benefactor for gifts of this nature it must take something out of his character. Not all minister's children become leaners. There is too much evidence of achievement in the tribe to permit a generalization to this effect. But this is one of the major temptations.

Should a child be born into a minister's home where the word of God is handled deceitfully, where there is hypocrisy on the part of the preacher, the youth is placed under a moral burden, which must be too great. It is hard enough to observe the politics of the church, the inconsistencies of professing Christians. But to find that there is hypocrisy in the preacher is the greatest blow of all. How can any child retain a faith in God's goodness when he is raised in such an environment?

Of course there are many other problems. When the theological conception of the child grows and that of the parent remains inflexible there is sure to be mental friction. When trouble arises between the parents the reaction is harmful on the child. When the child is forced to put up the appearance of loyalty to the church while his heart is someplace else resentment will spring in his heart. All of these must be taken into consideration.

All of this has been written to prove a thesis one way or another but to press upon ourselves, the readers and the author, that we in the parsonage have the heavy responsibility of dealing fair with the "preachers' kids."

Gift Parsonages



To the passerby, at least, the condition or general appearance of the parsonage, as well as the church, tells in what place the people of that community hold religion. With the growing appreciation of the beautiful, is there not something lacking in a congregation which allows its church and parsonage to remain old dilapidated structures?

Two attractive parsonages, the First Congregational Church parsonages at St. Clair and Romeo, are gifts which gladden the hearts of ministers' wives. Our thanks go to these generous souls, who realizing that the mistresses of the parsonages appreciate modern conveniences and have a love of the beautiful, made possible these lovely havens.

The First Congregational Church parsonage at St. Clair owes its origin to the kind gift of \$2500, left by the late Miss Harriet Moore. Miss Mary Moore, a sister of Harriet's, gave a similar sum (\$2500) for this purpose, the old parsonage was sold for \$2500 cash, and Mr. Fred W. Moore, a brother of Harriet and Mary, furnished the balance which was required to pay for the new building (about \$3000.)

The building is brick-veneer, insulated, and equipped with Gar Wood oil-burning heating plant. The first floor includes living-room with grate, dining-room, kitchen, minister's study, and

lavatory. Upstairs there are three bedrooms, sewing room, bathroom, and over the garage a large work-room for the church printing and similar work. The Reverend and Mrs. C. M. Burkholder and family moved into this new home September 1935 and are thrilled indeed with its loveliness.

The parsonage of the First Congregational Church, Romeo, was a gift to the church by the late Harriet Leete in 1927. This exquisitely finished eight room dwelling was the cherished home of Dr. Leete and his family. Miss Harriet Leete, being the last of the family, desired to make this contribution to her church.

The loveliness of this house is apparent as you open the front door and view the wide open mahogany staircase. On the right is the ebony finished dining-room contrasted by the white living-room with tiled fireplace on the left. The study is one of the most attractive rooms with its large plate glass windows with southern exposure. My husband and myself are thoroughly enjoying this home which the congregation seems to take a pride in keeping in good repair.

Throughout the country many homes of this quality might become the prized parsonages of churches if those who owned them would add the proper line to their wills. The gifts would then stand as constant serviceable memorials to the devotion of those who, in the closing years of their lives, remembered their church.

GOLGOTHA

Light springs from the midday-midnight of Golgotha, and every herb of the field blooms sweetly beneath the shadow of the once accursed tree. In that place of thirst, grace hath dug a fountain which ever gusheth with waters pure as crystals, each drop capable of alleviating the woes of mankind. You who have had your seasons of conflict, will confess that it was not at Olivet that you ever found comfort, not on the hill of Sinai, nor on Tabor; but Gethsemane, Gabbatha and Golgotha have been a means of comfort to you. The bitter herbs of Gethsemane have often taken away the bitterness of your life; the scourge of Gabbatha has often scourged away your cares, and the groans of Calvary have put all other groans to flight. Thus Calvary yields us comfort rare and rich. We never should have known Christ's love in all its heights and depths if he had not died; nor could we guess the Father's deep affection if he had given his Son to die. The common mercies we enjoy

all sing of love, just as the sea-shell, when we put it to our ears, whispers of the deep sea whence it came; but if we desire to hear the ocean itself, we must not look at every-day blessings, but at the transactions of the crucifixion. He who would know love, let him retire to Calvary and see the Man of sorrows die.—Charles H. Spurgeon.

"STAND ASIDE, PLEASE"

I recall a religious cartoon some years ago in one of our magazines. It showed a minister talking to his congregation. His subject was "The Stations of the Cross" and it was illustrated with lantern slides. But the speaker became so engrossed in his talk that every now and then he would get in the way of the camera and the audience could only see his own blurred shadow. Underneath, the cartoonist had written, "Stand aside, please, we would see the picture." From *Seen From My Pulpit* by Malcolm James MacLeod; Fleming H. Revell Company.

German National Socialism

By William L. Ludlow

Here is the fourth installment of "The Minister's Social Primer." No controversy is offered but a simple, factual statement is given as a basis of interpretation. Next month's installment will deal with "Democracy: Its Rise and Permanency."

JOHANN GOTTLIEB FICHTE, the well-known German philosopher of the eighteenth century, warned his students in 1794 with this exhortation: "The nobler and better you are yourselves, the more painful will the experiences be which fate has in store for you. Do not let this pain overwhelm you—conquer it by deeds." Certainly these students of Fichte and their descendants have been confronted since the eighteenth century by such a challenge. Every thoughtful person who seeks to understand the movements in Germany today must look back for a moment to the decades of the late eighteenth and nineteenth centuries for a part of the answer. Bismark once remarked that the nature of the German people was "to harness slowly but to drive rapidly." It is not difficult to show how such ideas have been slowly but firmly held by leaders of the German state to the present day. Hitler in his book *Mein Kampf* declared: "One must be perfectly clear that the recovery of lost provinces is not achieved by solemn invocations of the Beloved Lord, nor through pious hopes in a League of Nations, but only through armed violence." "To forge a mighty sword," Hitler wrote in another part of his book, "is the task of the internal political leadership of a people; to protect the forging and to seek allies in arms is the task of foreign policy."

The central theme of German history has been the consolidation of hundreds of feudal principalities into a single unitary and centralized state. This process of unification has been accom-

plished largely through force. During the Napoleonic rule in the nineteenth century nine-tenths of the German states were abolished. In 1834 under the leadership of Prussia economic unity was promoted through the Zollverein. The series of wars organized and directed by Bismark from 1864 to 1871 led to the elimination of Austria from the German Confederation and the unification of the other states into the German Empire. This unification which was accomplished in 1871 was made possible through the domination of Prussia and its leaders. What kind of a state emerged in 1871?

Professor Carl Schmitt who was once the celebrated president of the Reich but who has turned National Socialist has been studying the structure and breakdown of the Imperial Government of the Kaiser. This investigation found—naturally enough for Hitler—that as long as the monarchy rested on the safe foundations of a "soldier state" it was secure. He thought that Bismark himself blundered irreparably in 1866 when just coming victoriously from a four-year conflict with the legislative branch over military credits, he insisted on being exonerated for having financed the reorganization of the Prussian army without the legislature's authorization. Professor Schmitt believes that Bismark set a bad precedent. We see now that in the light of history, according to this German writer, liberalism has brought the German nation to disaster. This is an excellent example of Nazi scholarship and thinking but what are the facts concerning

the German Empire? Why did it fall?

The imperial constitution was drafted by Bismark as the constitution of the North German Confederation. It was put into effect by a constitutional convention and the legislatures of the several member states. When the Germans found a new and strengthened empire in 1871 they adopted this constitution. The changes from confederation of 1867 to empire in 1871 were few. The president of confederation who was king of Prussia became the German Emperor. The parliament of the confederation with its two chambers (Bundesrat and Reichstag) became the parliament of the empire. The powers of the emperor included those of commander-in-chief of army and navy, constitutional authority to declare war but with consent of Bundesrat or upper chamber of the imperial parliament except in case of attack on empire, and lastly full direction of entering "into alliances and treaties with foreign states." In addition to the Emperor there was the imperial chancellor. This office is one of the strange positions in the German state. Bismark was the first chancellor and one who made the office a means of uniting the German state. His motto was "one war at a time." The chancellor was appointed by the German emperor and the ministers of state were appointed in turn by the chancellor.

Under the constitution of 1871 the German imperial parliament consisted of an upper house, the Bundesrat, and a lower house, the Reichstag. The Bundesrat consisted of fifty-eight members appointed by the heads of the various German states. This body may well be called an assemblage of ambassadors rather than a body of senators for the members were not appointed for fixed terms and could be recalled



ANOTHER YEAR ~ 1938

Another year is dawning,
Dear Father let it be
In working or in waiting
Another year with Thee;
Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of mercies,
Of faithfulness and grace,
Another year of gladness
In the shining of Thy face,
Another year of leaning
Upon Thy loving breast,
Another year of trusting
Of quiet, happy rest.

Another year of service,
Of witness for Thy love,
Another year of training
For holier work above.
Another year is dawning,
Dear Father let it be
On earth or else in heaven,
Another year for Thee.

—FRANCES R. HAVERGAL

by their respective states at will. They voted in accordance with instructions from home. It is for this reason that every state-delegation in the Bundesrat always voted as a unit. Any member of the delegation could cast his state's vote and it was not necessary that the other members of the delegation be present. The Reichstag on the other hand was a body of nearly four hundred members elected from single-member constituencies on the basis of manhood suffrage. The constitution did not prescribe that a general redistricting must be made at stated intervals, and there was none during the entire history of the empire. The result was that in 1918 the districts became very unequal in population.

The state governments under the empire were more autocratic than the imperial government. This was especially true in Prussia where the king was practically absolute and a three-class electoral system prevented any appearance of democracy. James Madison believed that the principle of federalism was a safeguard against rule of factions; the example of Germany shows that the federalist solution was the price of unity.

Professor Fritz Marx says: "The constitution of what subsequent generations have come to call reverently Bismark's Reich was federal wherever the existence of Germany's ruling dynasties inevitably required the preservation of concerted procedure, national wherever the circumstances permitted. In the federal sphere the Reich was a union of princes presided over by the King of Prussia as the German Emperor. In the national sphere it was a commonwealth dedicated to the promotion of the interests of the German people."* The German constitution and government was, to use a metaphor, a compact between "a lion, a half-dozen foxes, and a score of mice."

Fall of First Reich

Professor Munro tells only a part of the story concerning the fall of this first Reich or the imperial government of the Hohenzollerns when he writes: "The collapse of the imperial power in 1918 was fundamentally due to a long succession of blunders made by William II in military, naval and diplomatic policy—the domains of government in which the constitution vested him with full power."** It is certainly true that the illiberal features of the imperial government together with several bad mistakes made by the last German emperor contributed to its downfall. We must, however, see that several other

underlying causes aided to overthrow a supposedly strong government. Among these were the military defeat in the World War, which did not rest entirely with the Emperor, the example of the Russian revolution, and the pressure of the Allies in favor of parliamentary democracy in Germany. The immediate causes of the revolution in Germany in November 1918 were the preparations of the Independent Socialists and the departure of the representatives of the armistice and conferences.

We may pause here and reflect for a moment on the fall of the imperial state of Germany. We should see in the fall of this government that no matter how strong a state may seem unless it rests upon the consent of the people it is insecure. In the second place the government of the Republic or the Second Reich, can be only understood when we see the manner in which the old political psychology of the empire functioned. In the last place, the present regime, or the third Reich, follows in principle the methods and the aims of the First Reich.

Professor Max Weber in his book *Parlament und Regierung im Neugeordneten Deutschland* written in 1918 gave this prediction: "The enemies know, or will learn, that German democracy will conclude no bad peace unless it wants to forfeit its future." Today we see the truth of this statement. When the revolution was completed, the control of affairs was taken over by a Provisional Government of six members, three Social Democrats and three Independent Socialists who followed the following main lines of policy: regranted civil liberties after the suspension during the war, secondly, proceeded to negotiate peace, and lastly made immediate arrangements for the election of the constitutional convention.

The election for the constitutional convention, more popularly known as the Weimar Assembly, was held January 19, 1919. It was made on the basis of very democratic suffrage and proportional representation. These elections marked the final defeat of Communist tendencies in the German Revolution. The drafting and ratification of the constitution, discussion and ratification of the Versailles Treaty, and the functioning as a provisional legislature until June 1920 are among the important acts of this body.

The constitution drawn up by the Weimar assembly was ten times as long as our American constitution. It is an outstanding document for it incorporated ideas not found in similar documents in the nineteenth century. There is a social philosophy and a scheme of economic representation embodied in

the Weimar constitution which show that it was the result of hard thinking. The president according to the new constitution was elected by popular vote for a term of seven years. A majority of vote was required for election but if no candidate received a majority a second balloting would follow. A plurality is necessary for election. There was provision for the impeachment of the president by the Reichstag and trial before the High Court of State. There was also provision for the recall of the president by popular vote upon the proposal of the Reichstag. The makers of the constitution had intended the president to have greater powers than the head of the state in England and France.

The most significant change from the imperial government was the establishment of ministerial responsibility. The most striking difference from the English and French cabinet systems was the attempt to centralize responsibility for the general policy of the chancellor. Although there was an attempt made to make the civil service more democratic and to establish it on a constitutional basis, this period of the second Reich is noted for its decline in ability and efficiency of that service. The Reichstag was chosen by universal suffrage according to the principles of proportional representation and elected for four years. This body could at any time be dissolved by the executive. The Reichsrat, the upper chamber, enjoyed much less power than the old Bundesrat. In this body the representation of states was apportioned more nearly in accord with population except in the case of Prussia. Prussia was given two fifths of the whole membership, but it was required that half of these be apportioned by the provincial governments instead of by the state.

Rise of Parties

We find that the period between 1919 and 1933 is one characterized by the development of an extraordinarily large number of parties. In general all citizens of twenty years of age of both sexes were entitled to vote. While the use of proportional representation is generally considered by political scientists as being an advance over the majority rule nevertheless in Germany as elsewhere its use had certain limitations and disadvantages to the working of democracy. For example in the Reichstag each political party had the right to nominate three lists of candidates: a national list, a district list in each of 35 districts, and a union list in each of 17 unions. One candidate from a party's district list was declared elected for each 60,000 votes cast for the whole list. Fractions of less than 60,000 were carried over and combined

*Fritz M. Marx, "Government in the Third Reich," page 25.

**W. B. Munro, "The Governments of Europe," revised edition, page 601.

in order to elect candidates on the union and national lists. The result of this method of election was that the national list created an opportunity for the easy election of prominent persons without requiring them to conduct an electoral campaign. Furthermore, it gave too much power to party machines since they had the control over nominations. The voters, in reality, voted for parties and not, according to the democratic principle, for the candidates.

The framers of the constitution at Weimar recognized that a modern government worthy of its name could not stand apart from the economic problems of our modern society. As the result of this understanding we find the framers including a complete scheme of economic representation. There was to be set up a Provisional Economic Council of 326 members who represented ten different interests. This body was the top layer of the economic organization. At the bottom was organized separately two series of councils for workers and employers. Above this layer of local organizations was to be a series of councils which provided for the cross-representation of both workers and employers together with other classes. Finally came this Provisional National Economic Council which had no power over economic legislation but only advisory and consultative functions. Herein lay the weakness of this plan of economic control.

The causes for the Nazi revolution in 1933 can easily be understood when we review for a moment several factors found in the political and social world of that year. There was first of all a strong nationalist and militarist trend. Those elected under the new Weimar constitution were in many cases officers and leaders under the first Reich. No one becomes a democrat in principle or practice except by growth. This truism applies to Germany as well as to any other nation. The second cause for the Nazi revolution was the growth of anti-Semitic feeling since the publication in 1854 of Count Joseph Arthur de Gobineau's work entitled *Essai Sur L'Inegalite Des Races Humaines*. The theories of Gobineau furnish the "scientific" background for the anti-semitism which forms part of the intense Nazi nationalism. While Gobineau's work aided to stimulate the feeling of race superiority in Germany, and was a contribution of a Frenchman, an Englishman Houston Chamberlain wrote a study in 1899 that also gave strength to this growing hatred of races. It is said that this work of Chamberlain was so popular with the German Kaiser that he personally financed the distribution of thousands of copies of it.

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How to Get a Call to a Church

By George V. Moore*

A lot of good common sense, this. We are not seeking to create discontent in the parish where you, at present, work. But when the time comes that you should seek another church you will find these suggestions worth while.



Churches need ministers and ministers need churches. To the ministers it seems, at times that there are fewer churches that need ministers than ministers who need church employment. This condition sometimes climaxes itself in an unwholesome competition among ministers and churches.

Available ministers face a genuine problem these days. They want opportunities to give themselves to the Christian ministry in a worthwhile manner, but such opportunities do not always appear readily at hand. Especially is this true when the matter of a living salary is of concern to the minister. Securing a satisfactory approach to a local church in order to receive fair and proper consideration, constitutes a difficult problem to many ministers who are quite worthy and prepared to lead churches in vital ministries. This article is addressed particularly to ministers who, for some reason or another, are now ready to be considered by churches which are open to extending calls to suitable ministers.

If you desire a call to a church, do your very best where you are. The best recommendation that you will ever have to another church is for that church to learn through some one other than yourself that you are putting your best into your present work.

*George V. Moore, professor of Religious Education and director of student service, The College of the Bible, Lexington, Kentucky.



No church wants a minister who is not putting his best into his ministry, and no church really wants a man who is failing where he is. If he is giving himself wholeheartedly to his task, he is not likely to be failing; if he is, there are other factors which must be blocking success. Every minister might well ask himself these questions: Am I gladly trying to put more into my field of labor than I receive from it? Do I plow and sow with the thought of the spiritual needs of the members of my congregation and community? Am I manifesting a real interest in the entire life of my church? Do I consider the actual concerns of my people when I prepare to preach and to teach? Am I planting for a year or for all time? Am I producing for my own glory or for the glory of the Kingdom of God? The minister, as well as others, must translate his interest into the good of his fellows if he wants his fellows to translate their interest into his good. Every church now open is looking for the man to become its minister who considers the other fellow's good above his own.

If you wish to be called to a church, cooperate with those who are in a position to give you a reasonable entree to that church. Among those who are in communication with local churches concerning many matters are state secretaries, state and district leaders in religious and missionary education, state pulpit supply committees, college and university administrators and professors, and national leaders in various capacities. These make casual and specific contacts with local church leaders and are often in the confidence of the local leaders to such an extent that they will advise with them about ministers. If any one of these leaders should be helping you and some church to be interested in each other, be sure to give your best cooperation to this leader. He may ask you to do certain things which he believes will help. If he does, it is to your advantage to do them. If he wants to know your whole story, give it to him fairly and honestly. He is trying to help both you and the church, and he has a right to know the facts.

IF YOU think you should like to be called to a particular church, assemble all the facts you can about that

church. Consult with the state secretary and others and learn what they know about that church. Here are some questions which you might well ask proper and responsible sources: Why did the last minister leave this church? What is the record of this church as revealed by the Year Book over the last few years? Does the vision of this church go beyond the local community? Is this church interested in serving the needs of human beings in the community or merely in having stated periods of worship, preaching, and teaching? Within the last two decades how many leaders has this church produced for the larger Kingdom enterprises? What type of church board is in office? Is there harmony in the church board? What is the attitude of the congregation toward the church board? How is the educational work of the church organized and administered? Is the church conscious of the importance of having a continuous program of leadership development? Has the church provided adequate equipment to meet the needs of its constituency? Does the financial thermometer register "hot" or "cold"? Answers to any or all of these questions should be very suggestive to a prospective minister.

Before proceeding too far with a given church, analyze yourself to discover whether you are suited to leadership in this church. This might be the very means of helping you to avoid getting into the wrong field. Some ministers have been too hasty in accepting calls, and have later regretted their actions. Not every minister will fit into the needs of every church. You should ask yourself questions such as these: Why do I think I am interested in this church? Is it financial pressure which is urging me to consider any and every available church? Am I personally concerned about the moral and spiritual needs of this church constituency? Do I have sufficient information about this church to enable me to know that I might serve helpfully as its leader? What abilities or talents do I possess which I think could be well utilized in furthering the spiritual growth of this community? If I were a member of the church board of this church, what type of ministerial leadership would I desire to secure?

If you desire to become a prospective minister for any church, you should prepare an objective statement revealing factual information concerning yourself and family. This statement should be written in the third rather than the first person, so that it may be readily used by those endeavoring to assist you. The following items of information should be included

in this objective statement: The minister's age; whether married; if married, information about wife with relation to the work of the church; whether there are children, how many and of what ages; his academic training, including degrees and where and when obtained; how long and where he has preached, with reference to local leaders; his personal estimate of his strong and weak points as a minister; his ability to get along with people; his attitude toward preaching, pastoral work, and the educational program of the church; his attitude toward cooperation with church agencies; what he particularly likes and dislikes about the ministry; his plans for personal and professional self-development; a brief list of references to leaders who know both the minister and the prospective church.

To make a favorable approach to a church, it is well to have some one or several persons, whom the church knows and who know the church, to suggest you to the pulpit supply committee. This may be done through personal contacts or through letters or in both ways.

WHEN you are invited to visit a church, you should be prepared to give a fair sample of your preaching, to teach a Sunday school class, to greet the people cordially, to meet with the pulpit supply committee, to confer with the church board, to be a guest in one of the church homes, to speak to the young people's evening group, and to manifest a genuine interest in the community life. You will be asked many questions, which you will want to answer honestly. You will desire to ask many questions, to which you will seek fair and reasonable answers.

When you have left the community and the church where you have been an invited guest, the pulpit supply committee will want to have a conference to consider the matter of recommending you to the church board and thence to the congregation. When the matter comes to the congregation, which may be a week or more later, there will be a recommendation concerning you from the church board, which will be considered by the congregation and determined by vote. If you are called word will be relayed to you through the proper channels, and if you are not called you should receive word to that effect, although it is not always done.

When you have received an official call to a church and have duly acknowledged it, you should give your greatest attention to the preparation of yourself in every way possible to enter upon a fruitful ministry in this new community.

German National Socialism

(From page 193)

Today we are witnessing the fruits of the past. The third reason for the Nazi revolution was the defeat of the Germans in the World War. It is a pity that a great constitution like the Weimar document should have been born at the same time with the Treaty of Versailles. There developed in Germany since 1919 a hatred toward Republicanism which was product of Weimar Assembly because it discussed and ratified the symbol of defeat and national disgrace—the Versailles Treaty.

Moreover, the Weimar government had certain weaknesses which I have already mentioned. The rise of numerous parties, the selection of same type of leadership from the Second Reich, the failure of the National Economic Council to be more than an advisory body were facts which gave dissatisfaction to a struggling German nation oppressed by a bitter war treaty.

With these underlying causes making the German Republic insecure we find that the international depression of 1929 was utilized in Germany by the Nazis as time to spread their propaganda. The Hitler Third Reich used both democratic forms and terroristic methods to destroy the Weimar Republic.

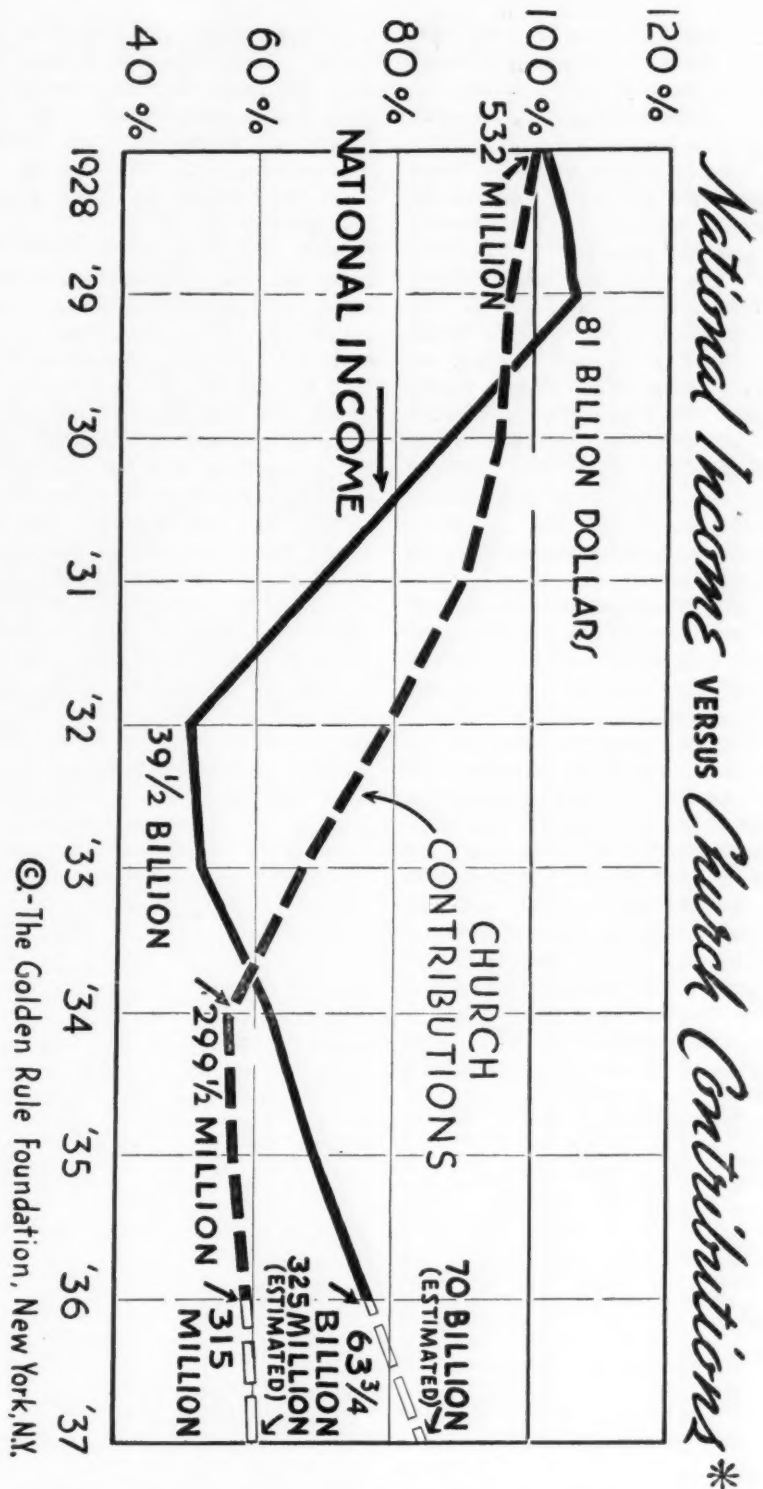
Adolph Hitler

Hitler, the guide of the Third Reich, has an interesting life story. He was born in Austria in 1889 where he spent a sheltered childhood. When he was thirteen, he lost his father and four years later he lost his mother. He had to earn his own living and became a building-worker in Vienna. It was during these years in Vienna that he developed his hatred of trade-union bosses and Jews. In 1912 Hitler went to Munich where he remained until the outbreak of the World War. He enlisted with the Germans and served with distinction. A few months later he was gassed and spent some time in the hospital. Hitler did not acquire German citizenship until 1932 when he was appointed to office in the small state of Brunwich. The National Socialists as a party did not play any significant part in politics until 1924. During that year some thirty were elected to the Reichstag. The years between 1919 and 1924 were formative years for Hitler. In 1920 he acquired a daily newspaper and under the guidance of Gottfried Feder drew up the famous program of twenty-five points. Among the goals set up by this party of Hitler were the demands for the equality of German people with other nations, the attainment of sufficient lands for the feeding of the nation, the strict rule that citizenship be only for those of

German blood, the abolition of all income acquired without work, the nationalization of all trusts, abolition of mercenary army and development of people's army, creation of German press and freedom of all religious sects in the state in so far as they do not endanger the state or morals and customs of the German people.

In 1921 Hitler's Storm Troopers were organized to "defend" party meetings. It was during these early years that many of its later leaders such as Goring, Gobbels and Rohm were added. Hitler's autobiography *Mein Kampf* ("My Struggle") appeared in 1924 at an opportune time for the German nation was in the midst of a period of inflation which was bringing ruin quickly to the middle classes. In November 1923, Hitler met with failure in Munich when he tried to overthrow the Republic. He was arrested and tried but although he was sentenced to prison he served less than a year in prison. When Hitler was released in 1924, he renewed his political activity. In February 1925 he reorganized the National Socialist Party. After the stabilization of the mark, Germany enjoyed a period of comparative recovery and prosperity from 1924 to 1928 although even then there was considerable unemployment. There were between one and two million unemployed during these years.

The Nazis gained their first important electoral success in September 1930. The party in these early days did not have the strength of war veterans as was true of the Italian Fascists. The National Socialist party was organized upon the hierarchical basis. In short, all appointments in the party organization are made from the top down. There is absolutely no democratic control within the party. The party leader, Hitler, is assisted by a party cabinet or national directorate made up of the heads of the principal branches of the party activity such as propaganda, foreign policy, press and others. There are about seventeen members of the party cabinet. The nation is divided into thirty-seven districts over each of which the party leader appoints a leader. The party membership is divided into the following categories: the party militia, which, too, is divided into the Storm Troops commonly called the S.A. and the Black Security Guard, commonly referred to as the S.S. which is the bodyguard of the Nazi leaders; the Nazi cell organization is the second group which include party members in factories, mines and other industries; lastly functional organizations, or "expert" groups in the important industries and professions. There are in addition to these three groups in the party special auxiliary



This interesting study made by the National Committee for Religion and Welfare Recovery shows the failure of the church to keep step with recovery in other lines. Two editorials in this issue further discuss the situation.

organizations for women and young people. The present membership in the National Socialist party is about three million men. Youth organizations boast a membership of nine million boys and girls under 21.

I have already stated that Hitler and his National Socialists came into power

in Germany through both constitutional methods and the use of terror. Hitler was appointed chancellor on January 30, 1933. It was the result of a coalition with the Nationalists led by Hugenberg. President Hindenburg's son Oskar acted somewhat passively in the plot to have Hitler appointed to the

chancellorship. It must be noted that the trend toward dictatorship is found in those emergency decrees issued under the chancellorship of Heinrich Brüning from March 1930 to June 1932. When Brüning sought to secure small land allotments for the unemployed the conservative advisors of Von Hindenburg brought pressure for his dismissal. The German conservatives thought by allowing the Nazis to take a hand in the government they would prove themselves failures. After two ministries under Von Papen (June-December 1932) and Von Schleicher (December 1932-January 1933) came Hitler's selection. Von Papen had been forced from office because he alienated the industrialists and Von Schleicher did not have the personal confidence of Von Hindenburg.

The ministry of Hitler consisted of equal numbers of Nazis and Nationalists and several non-party members. The first phase of Nazi dictatorship was the subordination of the Nationalists. It was against the desires of the Nationalists that Hitler dissolved the Reichstag and called for new elections on March 5, 1933. The Nazis used a very convenient incident to make for their own advancement. A fire broke out in the Reichstag building on February 27, 1933. The Nazis claimed it was caused by the Communists. The result was that all Communists were excluded from the Reichstag and on the following day, February 28, 1933, a decree was issued suspending the articles in the Weimar constitution guaranteeing individual liberty. The victory at the elections on March was to be expected. The Nazis received about forty-four per cent of the total vote. With the Communists excluded the Nazis now had absolute majority in the Reichstag. On March 1933 the "Enabling Act" was passed. This gave full legislative power to the Nazi government including the power to amend the constitution. As early as February 24, 1933, Nazi Storm Troopers were inducted into the police as auxiliaries and the control of law and order throughout the Reich was therefore virtually in the hands of the Nazis. A writer for the London TIMES described the events of this month in this sentence: "The last few weeks have looked very much like cold-blooded, long-drawn-out, diluted St. Bartholomew's Eve."* The National Socialist Party announced on March 28 that a national boycott on Jewish goods and Jews in the professions to begin April 1. In every local branch of the National Socialist party committees of action were appointed to carry out this boycott.

On March 31, 1933 the Reich govern-

ment took its first step toward centralization. Under the law of that date state cabinets were given power to enact state laws in same manner as the Reich government acting under the terms of the Enabling Act. The second law which was called the Reich Regents Law gave Hitler the power to appoint regents over each state. These two laws, no doubt, changed the fundamental structure of the Weimar constitution but a good Nazi would not accept that statement. When the Reichstag was dissolved on October 14, 1933 a new one was elected simultaneously with the plebiscite on foreign policy, but no elections were held for the various state diets which were also dissolved. In addition to the laws mentioned Hitler government had promulgated a law on July 14, 1933 which prohibited the formation of new political parties. This law followed the dissolution of the Communist, Social Democratic and State parties. The plebiscite of November 12, 1933 was to pass upon two propositions of the Hitler government: Hitler's foreign policy as expressed in Germany's resignation from the Disarmament Conference and the League of Nations and secondly, the election of new Reichstag. Ninety-six per cent of qualified voters cast their ballots with ninety-three of that number supporting Hitler's foreign policy and ninety-two per cent backing a Reichstag which was Nazi.

During the last of June and the first week in July 1934, we find a revolt of the Storm Troop leaders. This "Bloody Purge" was ruthlessly put down by Hitler. In a speech which he made on July 13 of that year he admitted that more than three score or more who had been members of the S.S. or S.A. had been shot or had committed suicide.

The death of President Von Hindenburg on August 2, 1934 removed one of the most beloved figures in German history. Upon his death Hitler assumed the office of president. Thus Germany had taken one more step toward centralization with the unification of these two offices.

In summary, what is the present status of governmental structure of modern Germany? The Weimar constitution is still nominally in effect but many articles have been suspended and many political institutions and practices prescribed in the constitution have been abolished or profoundly modified. The constitution now may be amended at will by executive decree, and state constitutions by decrees issued by the new Nazi state governments. However, it must be carefully noted that some of the important new laws have been submitted to the Reichstag for enactment and others to the people for

approval. Since the state diets have been abolished and power granted to national government and since all state governors are appointed by the Hitler regime, popular control over the government has been reduced to nullity.

National Socialist Control

The National Socialist party was incorporated into the government as a branch of it on December 2, 1933. When we glance at what is left of the legislative branch of the national government we find that the Bundesrat has been abolished and that the Reichstag has resigned its powers to the Nazi government by passing the Enabling Act of March 1933. Since the Nazi dictatorship the Reichstag meets only to ratify or hear speeches of Nazi leaders. In the executive branch of the Nazi government the principle of ministerial responsibility has been completely abolished. The office of German president has been abolished, and the powers vested by the Weimar constitution in the president and chancellor have been combined to create a single new office, the title of which is "Leader and Chancellor." The civil service has been "restored" by purging it of persons of "non-Aryan" descent. The police force has been modified by the incorporation of the party militia as an auxiliary force and by the establishment of the Secret State Police, the GESTAPO, which is a branch of the S.S. The judicial branch of the Nazi government was reformed to insure harmony with the Nazi state. In July 1934 the People's Tribunal was established as a special court for the trial of persons accused of sedition or treason. A new local-government act was passed in January 1935 which made the forms and the powers of local-government units uniform throughout the nation. The local-government powers are concentrated in the mayor who is always a nominee of the National Socialist party.

Since Germany like Italy is a corporative state, that is organized in such a manner that the economic life of the nation is controlled by government, we may summarize the evolution of relationship between capital and labor to date. Early in 1935, the former trade-unions were abolished and replaced by a single new organization, the German Labor Front. A decree of April 6, 1933, reduced the membership of the Provisional National Economic Council and provided that all members should be officially appointed. However, the law of March 24, 1934, abolished the Council altogether. A number of laws passed by the Nazi government show that it has proceeded to reorganize the economic life of the state on corpor-

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*"The Times" (London), March 2, 1933.

What's Going to Happen to the Country Church?

By A. Ritchie Low*

Mark Dawber, the subject of this interview, is one of the secretaries of the Methodist Home Missions Board. For years he has worked with the churches in rural America and speaks with authority.

THE National Preaching Mission held last year in many of our large cities did a lot of good. Many were brought into vital relationship with the churches, interest in religion was revived and a concrete example given of what could be accomplished by a united Protestantism. We have need of more such missions.

There are not a few of us rural ministers who would like to see something along the same lines duplicated in our rural sections. It is important that our large cities be adequately taken care of and it is all to the good that the citizens of Cleveland, New York and Boston were given opportunities to hear the teams that visited these places. On the other hand, because of their individual unimportance, one wonders if there is not a tendency to neglect the folk of the countryside. Now that we have had a National Preaching Mission cover our large centers of population, why not one for our vast rural areas?

When I met Mark Dawber the other day we talked about this possibility. Dr. Dawber travels all over the country, has contacts with many small town parishes and is regarded as one of the leaders in the movement for better country churches. He readily agreed that the next big effort along cooperative lines should be to reach the unreached masses who live in the smaller places.

He reminded me that both our membership and leadership come largely from churches having fewer than two hundred members, that the little meeting house on Main Street is the reservoir upon which many of our urban parishes depend for replacements. It is out in the country where the large families are raised and it is these people, members of small rural churches, who, he contends, hold the key to the advancement of Protestantism in America.

Questioning this leader at some length he was frank to admit that concerning the future of some of our rural work, he was none too optimistic. Dr. Dawber pointed out that in not a few instances there is a complete lack of



adequate economic sustenance.

Rural ministers often work with a sort of inferiority complex. On the other hand, he is confident there never were better opportunities for a real, constructive service. Another thing, so far as human material is concerned, many a cross-roads meeting houses contain "acres of diamonds."

To what extent are theological seminaries responsible for some pastors believing that if a minister is any good he won't stay in the country? In this respect this home missions leader thinks that some seminaries have unconsciously given the impression that success in the ministry means getting a city church; that if a man voluntarily remains in the country then there just must be something wrong with him. Fortunately, we are now getting away from this viewpoint. Today, some of our brightest young fellows are in the rural work to stay, not because they have to but because they prefer to remain there.

So far as inferiority complex is concerned, Dr. Dawber maintains that the way to tackle it is by creating a sense of dignity, by getting country clergy to see the worthwhileness of their task and by putting them on a par with city ministers. Country doctors and lawyers, I pointed out, seem to be immune from this psychological difficulty. He admitted that this was so but thought it due somewhat to their better financial standing. As we all know, rural

clergy are often penalized when it comes to remuneration. This is not nearly so true of other professional men serving in the country, he reminded me. Moreover, doctors, lawyers and others in kindred callings do not lose prestige because they practice in a small community. Ministers sometimes do, in the eyes of some people.

Getting Churches Together

We next took up the getting together of our Protestant churches, especially our village ones. Dr. Dawber, being familiar with the federated movement in Vermont, spoke highly of it. Of the 248 towns in that New England State very few are over church and this largely because a few years ago the denominational leaders sat down and in a statesmanlike way arranged for the getting together of competitive churches. In many a Vermont small town one comes across Methodists and Congregationalists, for example, worshipping under one roof. Both maintain their denominational identities, both contribute to their respective benevolences, otherwise they act as a unit and pool their resources. This Home Missionary secretary thinks well of this arrangement as do many others.

Once upon a time these hard headed people of the Green Mountains sang "You in your small corner and I in mine." Today, however, the campaign song that reaches throughout the hills and valleys is "Like a mighty army moves the church of God." Vermonters like the new way and would not dream of going back to the old type of unfriendly competition. Speaking of this Dr. Dawber thinks that too often we have been guilty of putting denominationalism ahead of the Kingdom. Vermont, mind you, has no monopoly of the federated movement for it is rapidly making strides in other parts of the country.

Methodist Difficulties

Our Methodist friend feels that if his church does not always do what outsiders think ought to be done it is because of the connexional system. Fellowships having the Congregational form of polity, he pointed out, sometimes have fewer hurdles to overcome. Then too, the getting together of country churches has been somewhat slowed down because it has been necessary to place as many ministers as possible and then there has been in some places an

*Minister, United Church, Johnson, Vermont.

unwillingness on the part of many in the pew to face the situation realistically.

I asked Dr. Dawber if, as he goes up and down the country, he finds much unrest among the clergy. He smiled, stroked his chin and replied that he certainly does. Reasons? Well, some younger man with college debts and in receipt of small salaries find themselves up against it; others have had their already small remunerations further reduced. Others are restless because they find themselves in charge of small, struggling parishes in over churching communities. The petty, competitive spirit irks them for instead of three separate groups, each going its own narrow way, these men would like to see a strong, virile church equipped to do a constructive piece of work.

"But don't you fellows at headquarters help to continue the present system?" I asked. He wanted particulars. I was referring. I replied, to the subsidizing of competitive parishes in small towns. Without mission aid some of them would get together. His Board, said Dr. Dawber, was alive to this situation and was doing its level best to avoid needless duplication but reminded me that at times it was difficult to get the cooperation of denominations where the State rather than the nation was the unit.

Last year Dr. Kagawa visited our shore and did much to increase interest in consumer cooperatives. Our Methodist friend is a great admirer of the little Japanese and said that undoubtedly the movement is going to make rapid strides from now on. Because of the addresses delivered in all parts of the country, he pointed out, the whole cooperative idea is better understood and more highly appraised. While he did not believe it was up to the churches to set up cooperatives he was certain that it was one of the functions of religious leadership to do everything to help them along since they enable people to help themselves.

The day of our interview, Secretary Wallace was much in the headlines. Asked what the average farmer he met thought of the Federal program Dr. Dawber felt that the average tiller of the soil had the notion that the powers that be at Washington really did try to help. He told me that again and again the Department of Agriculture in Washington had called in representatives of the Home Missions Council to confer with its officials. The latter seemed anxious, said Dr. Dawber, to have the churches play their part in maintaining the morale of the country people and to assist in the whole rehabilitation program. Confronted with an appalling emergency he thought that Washington

Unchurched America

By John F. C. Green*



Many church leaders are deeply concerned about over-churched villages and small towns. They glory in the elimination of congregational units no less than did their predecessors rejoice in their organization no more than a generation ago. In a negative zeal for the closing of existant churches, within standard denominational groups, the missionary zeal for the evangelization of unchurched America seems to have been left to the more primitive evangelistic groups. A few successful larger-parish programs are merely as drops of water on a hot stone, while the underprivileged areas of our cities are being ignored rather more than less in comparison with the open country. In plain fact, our standard denominations are equipped for the conquest of the modern American frontier neither by tradition nor by philosophy. The ecclesiastical ancestors caught the romance and the glamour of the West and responded liberally with offerings of money and of men. But the frontier of today lacks all romance; there is only poverty and squalor of city and country slums. Young men and women entering its service are rewarded neither in adequate financial support, nor by recognition. A few exceptions that are successful through special circumstances only point the rule.

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had done what it could to help agriculture.

What magazines should rural ministers and lay people read? A hard question for any man to answer, especially when the choice is as wide as it is today. Undaunted, however, our friend from Philadelphia named *The Christian Advocate*, *Rural America*, *Zion's Herald*, *American Agriculturist*, *Bulletin 22*, *Outlook for Rural Youth*, which can be had for the asking (Address Dept. of Agriculture, Washington, D.C.), and *The Christian Century*. I learned by the way, that Dr. Dawber is himself preparing a volume which is shortly coming off the press. It will take up the place of the country church in rural America, the outlook for the future, etc. It may make its appearance the first of the year. I am rather looking forward

It was the writer's privilege this summer to vacation in rural Maine on its beautiful sea-coast. The whole region is a veritable summer-paradise sought and enjoyed by thousands of weary summer-guests, who find therein wholesome restoration of health and strength. But the student of church-life is compelled to behold the lovely scene with sorrowful eyes. For crumbling stone fences peep out of deep woods where once were cultivated fields, and forlorn fruit-trees are neighbors to volunteer spruce and birches. An Oliver Goldsmith might write about deserted countrysides. The student remembers that this desolation has its counterparts in nearly every section of our land. He recalls that until this generation, the country church provided the increase for the city congregations, a system that gave the work of training to the under-paid rural parson and the salaries and recognition to his city brethren. Mark A. Dawber, in *Rural America*, sets forth this situation with clarity. The student also finds that the all-year residents, such as remain, have been neglected by the retreating Congregational Church (formerly the only denomination functioning there) and are now finding their spiritual home in the newer emotional groups. The standard church holds the fort in the county seat alone. Again he remembers that this is more or less universal throughout America: that "church union" among the older, more stable groups has not resulted in the desired "fewer and better churches," but has too often

to reading it.

This fellow Dawber is an unusual chap, Of medium height, rather bald headed, medium weight, he says things in a way that makes you want to listen to him. He is a winsome preacher. He is fearless, presents an abundance of facts to back up his statements, puts them down on a blackboard, conducts a question and answer period after each address and all in all so stabs you wide awake that you go home with your mental horizons expanded. We have need of him these days and men and women hear him gladly because he understands their needs, their hopes and longs to make better.

"The hope of the world," he said, "is in the sacrificial spirit. Christ must be in the streets as well as on church steeples."

merely cleared the field for the "holiness" sects, while the merged units ordinarily continue in little, if any, greater strength than had one of the contracting parties to the merger. So, in Southern California. The net result of the mergers of 150 churches was 154 new or better evangelistic groups.

Facing these truths, unpleasant as they may be to some of us, does America appreciate this pioneering independence of its neglected residents on the modern frontier? Would Russia, Germany and Mexico be so broadly anti-church, had every section of these countries, upon the retreat of the established churches, been possessed by a spontaneous, religious work? Early crudities can be outgrown, and are outgrown with regularity by new ecclesiastical formations. One needs only to read Peter Cartwright's story to realize how far his communion has come the way of social regularity these past hundred years.

Another thing! If well-trained ministers would (or could) surrender the quest for favored city-pulpits to devote themselves to the neglected millions of our land, they would not have to complain about capitalistic restrictions of their liberal message. About seventy-five per cent of America's churches are dominated by farmers, laborers and the lower middle-class. Anti-capitalism is the theme in them all; but they can't break through into print, nor onto convention floors which are dominated by the favored few of churches and their pastors. Such of the latter, as failing to receive a patient hearing for liberal views and lose their pulpit should be natural leaders for the evangelization of the neglected areas. But they are not; or rarely so. Meanwhile the fields are white unto the harvest, and the labor-market does not find them.

The lesson of Maine is written in letters so bold that only the blind fail to see. Unchurched country calls to unchurched city. Both are resorting to self-help by turning to the emotional forms of organized religion. God bless them. But we wish that somehow the standard denominations might be of greater service in the ranges of the modern American frontier.

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German National Socialism

(From page 196)

active principles. In September 1933 the Reich Food Estate was created by law. This is an organization of all persons and establishments engaged in the production, manufacture and marketing of food materials. This organization is headed by the Minister of Agriculture who has power to regulate all activities of the affiliated industries and to fix prices for goods and services. During that same month September 1933 the Chamber of Culture was also created by law. This organization of authors, journalists, actors and artists was headed by the Minister of Enlightenment and Propaganda. He has power to regulate working conditions and to require all persons practicing these professions to be affiliated with their appropriate craft organizations. The Labor Trustee law of January 20, 1934, placed a Labor Trustee in each of thirteen industrial areas. The Labor Trustee has broad powers of supervision over economic life, including the decision of industrial disputes and the fixing of wages, hours, and working conditions. Thus we see that in German industry the "leadership principle" is the most important factor in its organization. All industry is divided into twelve functional divisions each with a leader. The leader is appointed by the government and is under the Ministry of Economics. Special "Courts of Social Honor" are located in each of the thirteen industrial areas. The courts are composed of three members: a regular judge, appointed by the ministers of Justice and Labor, one plant leader, and one worker who must be a member of the plant's advisory council. There is also a national court to hear appeals from the various districts. The basic theory behind the National Socialist principle of "leadership" and the organization of the German Labor Front is that "the employer, as a leader of the business establishment, the officials and workmen as crew, collaborate for the development of the plant and for the common benefit of the nation and state."

However we may judge the Third Reich one fact remains clear. The Germany of today with its economic, religious and social problems is carrying on a fight for existence. The numerous parties with their vague promises offered no leadership or solutions. The Versailles Treaty choked the economic life of the Germans as well as emphasized and reminded them constantly that they lost the World War. In no small part are the Allies free from blame for some of the results of the post-war period which brought econ-

omic chaos and consequently political instability. Germany today is the unified state of which Bismark dreamed. Both historical factors and contemporary political strategy have made this corporative state a reality.

THE LAND OF BEGINNING AGAIN

I wish there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our
heartaches,
And all of our selfish grief,
Could be dropped like a shabby coat at
the door,
And never put on again.

I wish we could come on it all unaware,
Like a hunter who finds a lost trail;
I wish that the one whom our blindness
has done
The greatest injustice of all
Could be at the gates like an old friend
who waits
For the comrade he's gladdest to call.

We could do all the things we intended
to do
But forgot and remembered—too late:
Little praises unspoken, little promises
broken,
And all of the thousand and one
Little duties neglected that might have
perfected
The day for one less fortunate.

It couldn't be possible not to be kind
In the Land of Beginning Again,
And the ones we misjudged and the
ones whom we grudged
Their moments of victory here
Would find in the grasp of our loving
clasp
More than penitent lips could explain.

For what had been hardest we'd know
has been best
And what had seemed lost would be
gain;
For there isn't a sting that will not
take wing
When we've freed and laughed it away;
And I think that the laughter is most
what we're after,
In the Land of Beginning Again.

So I wish that there were some won-
derful place
Called the Land of Beginning Again,
Where all our mistakes and all our
heartaches,
And all of our poor selfish grief
Could be dropped like a shabby old coat
at the door
And never put on again."
Louisa Fletcher Tarkington.

THE CLINGING VINE WOMAN

Again, in the "clinging vine" days in England and America, the preaching of emancipation could have had no real effect. A woman who laced herself to suffocation, who dragged acres of cloth over the ground, who wore impossible shoes, who screamed on every possible occasion and fainted with regularity into the arms of her male protector; above all, a woman who really knew nothing save a little French and music, was a bundle of physical, emotional and mental habits ill fitted to adopt or even to care for a habit of political independence.—H. A. Overstreet in *Influencing Human Behavior*.

I Called Them All by Phone

G. Merrill Lenox*

Did you ever try a telephone round-up of your members? This article tells the story of a successful one.

I CALLED them by phone. I had just returned from my vacation and I wanted some unique way of inviting every member of the church to a great autumn home-coming service. In previous years, I had written circular letters as effectively as I could, and had even added, upon one occasion, a very personal postscript in ink to every letter. But this fall, I called every home represented in our membership of approximately 1,000 people by telephone.

It is true that some families do not have phones. Furthermore, there were some numbers I called at least three times on different days and found no response. But fortunately, it was possible for me to converse for a few minutes with some member of almost every family connected with my church. The successful completion of this rather arduous but genuinely delightful task brought many rewards to the pastor and to the church.

The main object of the call was to urge every member of the family to come to church the following Sunday, the first service on the autumn schedule. It worked. The congregation was large and enthusiastic. Many who could not come that Sunday have made their appearance on succeeding Sundays, acknowledging their appreciation of the special and personal invitation. Consequently, our fall attendance, in spite of perfect weather for out-of-doors activities, in this alluring lake country, has been superb. It is no small achievement to revive a neglected habit of regular worship on the part of even a relatively small number of families.

But the telephoning project developed into vastly more than a promotion campaign for church attendance. Opportunities presented themselves for discussing with people their personal problems. Reasons were discovered for the apparent indifference of some of the members of the church. And considerable practical information was secured which has helped the pastor to an amazing degree in his pastoral ministrations.

In spite of the fact that our church has been trained to report to the pastor all cases of illness, three such cases had escaped his notice. But this telephone call opened the way for personal visits.

*Pastor, Judson Memorial Baptist Church, Minneapolis, Minnesota.

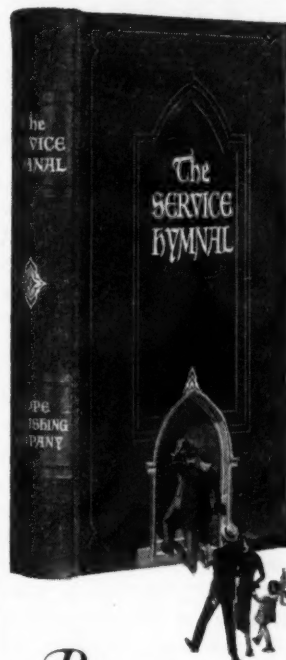
The minister learned also that one of the girls of the church had been married and extended his best wishes to her; that one family had moved from the city; that there was a new baby in the congregation; and that the 101st birthday of a dear old lady in the community was just a week ahead. His call upon that church family upon that significant occasion renewed the interest of its constituent members in the life of the church.

Our church secretary is unusually efficient in revising the church directory. And yet in this telephoning enterprise, it was discovered that twenty-one of the church families had new addresses within the city and that thirty had new phone numbers. While no pastor would feel justified in dialing numbers all week to revise the church directory, nevertheless, this information was an interesting by-product of this project which came without effort. Church members like to have their addresses and phone numbers accurately listed in the church directory and those who use the church rolls for calling grow impatient if they find a large number of the addresses and phone numbers to be incorrect.

The most significant result of this campaign was the sense of intimate contact the pastor felt he had established with every family at the very opening of the autumn activities. Everyone was aware of the fact that the minister had made an effort to approach him directly in challenging his loyalty to the church. Every call began with an inquiry concerning the health and general well-being of EACH member of the family and closed with a warm invitation to attend church.

I propose to do it again some time. It was worth far more than the generous amount of time that was spent on it. It could be appropriately used in preparation for Rally Day, Christmas Sunday, the first Sunday of the New Year or the first Sunday of Lent. My next contact with my entire congregation will be through a calling campaign in which I plan to take personally into each home a little devotional pamphlet for daily worship. I know it will be joyous week for me and predict that it will mean the inclusion of a family altar in many homes that could be influenced in no other way.

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The Homelessness of Man

A Sermon for the New Year

The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head.—Luke ix, 58.

THERE are many passages in the Bible which are ambiguous and over which exegetes argue, but this one most of you will say is perfectly plain. Jesus is referring to his own homelessness. In a land which contained many parties there was not one that included him. In a land full of synagogues there was not one to which he could go as you go to your own seat in the House of God. Other people, even the very poor, had some little place to which they could turn and shut the door upon the world and rejoice in the privacy of home. He was a wanderer, dependent upon the hospitality of a Martha or the good friendship of a Simon. There was a carpenter's dwelling in Nazareth where a mother's love yearned toward him, but there were brethren there who misunderstood him and it meant refuge and peace no longer. He was worse off than the foxes who invaded the vines—they at least had some hole where they could carry their prey; worse off even than the birds of the air who built their nests and reared their young. He was a vagrant preacher with nowhere to lay his head.

But is that what our Lord meant? Plain as the text appears, it contains one very difficult phrase—a phrase upon which the scholars have laboured long and written many books—the words "Son of Man." It was not an original phrase. It appears often in the Old Testament and other Jewish literature, and it had different meanings at different times and with different writers. As often as not it referred not to an individual but to mankind, sometimes to the lowliness and sometimes to the exaltation of man. "What is man that Thou art mindful of him and the Son of Man that Thou visitest him?" This has raised the question whether Jesus necessarily referred to himself when he used the phrase. There are occasions when he certainly did: the context requires that conclusion. There are other occasions when it is less certain. When, for example, he said that the Son of Man is lord also of the Sabbath did he mean himself or mankind generally? I want to com-



Frank H. Ballard

mend to you the suggestion that Jesus was not referring to himself and his homelessness in the words of our text: he was referring to the human race. *Man*, unlike animals and birds, has not where to lay his head.

Look for a moment at the whole passage. A certain man who has doubtless been listening to the teaching of Jesus and feels the truth of it comes impulsively to the Master and offers to follow him anywhere, and Jesus instead of immediately enrolling him as a disciple gently dissuades him, saying, in effect,—It is comparatively easy to follow a lead, especially when there are many followers and the gregarious instinct is strong—even the most individualistic of animals will do that; the Son of Man, if he is to be true to his real nature, must be ready to blaze a trail for himself and to walk alone into the unknown. He must be prepared to cut himself off from precedents and the comforts of established institutions and face the dangers of loneliness of an intellectual and spiritual wilderness, with no fixed goal but only a beckoning ideal. Another man is actually invited to follow Christ, but first he wants to go and bury his father. "Leave the dead to bury their own dead" replies Jesus. This is no callous indifference to filial instinct. These proverbial sayings are not to be read with dull literalness. It amounts to this: "You cannot follow me if you are going to live in the past governed by traditions and customs. . . ."

There was yet another man who was quite prepared to set out on the Christian adventure but who had a good excuse for not starting then. At least he must have time to go home and bid his family farewell. Jesus says to him: "No man, having put his hand to the plough, and looking back, is fit for the

Frank H. Ballard of London

Kingdom of God." Again it was not harshness to natural human instincts: It was a vigorous way of saying that a man must not stand and play with great issues; he must not vacillate and temporize but start upon the quest with the promptness of a decided mind. And all his life he must be like the patriarch who set out from his homeland not knowing whither he was going. "The Son of Man hath not where to lay his head."

We Are All Homeseekers

Whatever may be said about the exegesis there is no doubt that we have here an essential element in true Christianity. Yet it is one that is frequently overlooked—perhaps because it conflicts with some of the strongest tendencies of human nature. Most of us are instinctive home-seekers. Not only do we desire a place where we can gather our belongings, and to which we can return from all our wanderings. We want a settled home for the mind and the spirit. That is why we are always building not only houses of brick and stone, but social and ecclesiastical systems in which we can rest in peace. To the best of our ability we lay foundations and erect our dwelling-places and surround them with strong fortifications and expect them to last for ever. We do it by building political philosophies and perpetuating them in parties with all their rules and property and privileges. We do it in international affairs by fixed boundaries and stabilizing them in treaties which are to last for ever. We do it in religion with our theologies and creeds and institutions. In most cases we recognize the imperfections of our labours when they are first conceived. But this puts its venerated hand upon our work, the imperfections are explained away, and the creeds are declared infallible and the systems inviolable. The founders of churches and movements, historical investigation declares to be men of like passions with ourselves; but sentiment puts haloes around their heads and declares impious any criticism of what they created. We are counted loyal if we resist change and rebels if we strive for it; though the great creators were nothing if not men who destroyed in order that they might build a better system.

The conflict between the desire to rest one's head on the pillow of relig-

ious infallibilities and the instinct to press on after larger truth is the theme of the Book of Job. With genuine grief and sympathy Job's friends visit him and sit silent in the presence of his tribulations. But when they begin to speak every word of comfort or advice is determined by a traditional creed—that the wicked suffer, the righteous are rewarded, and that rewards and punishments are in exact proportions. Job had once held the same faith, but now he knows that it is not true—that he has done nothing to merit such punishment. And as the discussion continues the gap widens because the three are all the time pleading the sanctities of a theological home, and Job, prompted by conscience, is all the time breaking into tradition and demanding liberty to think afresh. And though he becomes vehement and almost blasphemous in his protestations we know that he is rising to the dignity of his manhood in saying that he will not be held as a dogma which does not fit the facts.

The Greeks set forth the same eternal problem in the conflict of Apollo and Dionysos. Apollo stands for law; Dionysos for liberty; Apollo for form, Dionysos for life. Apollo is always on the side of the definite and restrained and conventional. Dionysos is the power that destroys the forms which threaten to imprison man. It is a perpetual conflict. If Apollo remains too long supreme mankind becomes bound in the bonds of traditions and organizations. Yet if Apollo fails to do his necessary work the world becomes chaotic—full of life but lacking order.

Now, with this in mind look at your own life and see what is of worth in it. Most of us want to thank God for a thousand gracious influences, but especially we want to thank him for hours when spiritual power has swept through us, when vision has been granted to us, and we have pressed forward tingling with the joy of a great experience. Call it conversion of mystical experience or what you will, you know then that you were saved not by correct doctrines and traditional rituals but by the Spirit of God liberating you from habits and prejudices and making you a new creature. And perhaps you will confess that the trouble with your life is that a thousand new habits and forms have again smothered the activity of the mind and soul, and that what you most need is another catastrophic experience to give you liberty and confidence again.

Or look at the long history of the Church. There have been periods of quiet when men lived and worshipped in what was called security. Those periods did not lack faithful servants



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of Christ who restrained men from wickedness and preached words of peace. But they are not the periods we most carefully study. We turn to the times of change, when old orders died and new ones were born, when vital personalities challenged the saints with new ideas and proclaimed life where lesser men proclaimed decay and death. Think of the great reformations and revivals—what were they but God rousing the lethargic and making his children see that all the houses they build are but resting places by the way. What was Luther but a prophet of the

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highest calling upon men to break forms which had become idols and to move on to better things? And Wesley — was he not like the eagle that stirs the nest, rousing the young from their comfort and making them stretch their wings and fly?

Now look at this world in which we live! It is a chaotic world and men's hearts are full of fear. But while thousands are speaking pensively of change and decay let us look for the leading of the Spirit of God. Let it be acknowledged that in the church, as in the secular affairs of nations, there is much to make men anxious. As one who knows Europe and European Christianity well said last week, men everywhere feel that the old securities have gone—that instead of walking with the assurance of solid earth beneath their feet men are swimmers in turbulent waters with fathoms beneath them. That is so even here, where theologies are changing and parties are in solution. It is much more so on the continent of Europe. In Russia the church as an institution has practically ceased to exist. In Germany, after generations of imperial patronage, there are the challenges of resurgent paganism and the demands of the totalitarian state and the insistence that everything shall be subservient to the ideas of blood and soil. It is a critical moment, a time of judgment when the hearts and motives of men stand revealed.

But there are encouraging facts as well as discouraging ones. In Russia, with all her martyrdom, a new church is arising. Not an organized church with trained officials and declarations of faith; simply handfuls of Christians who are content to follow Christ in silence, even to death. The old church is dead, but in spite of Soviet terrorism—a brutality rarely equalled in the blood-stained records of man—a new church is being born. In Germany, where persecution is only in its early stages but where men walk in peril of their lives, a similar thing is happening. A sleeping church is being changed into a militant church, and pastors with stipends reduced to vanishing point are doing their work with a joy they never knew before. Churchism has died and been buried, but men and women are being confronted again by the living God. The ecclesiastical and even the theological homes they created with such pains are in ruins, but they are led on by faith that cannot die.

It reminds me of Augustine writing of the City of God while the Goths were sacking Rome. When it was said that the Christians had lost their all, Augustine bravely challenged it. Lost all? "Their faith? Their godliness? The

possessions of the hidden man of the heart which in the sight of God are of great price? Did they lose these? For these are the wealth of Christians." Being human, even saints may mourn when the things they cherish are destroyed, but they will not weep for long when they find their feet on the great highway again, following the call of the spirit.

Was not a modern poet right when he wrote:

But prudence, prudence is the deadly sin,
And one that groweth deep into a life,
With hardening roots that clutch about the breast.

Faith is the meaning of the Christian life—Faith in God through Christ and therefore faith in the future, though the earth be removed and though the mountains be carried into the midst of the sea. All things shall change, yet shall Christ lead his people on to the ever glorious City of God.

MIMEOGRAPH WORK IN COLOR

It is not as difficult as the uninitiated may suppose to do mimeograph work in color. We have recently received a little mimeographed booklet from the Vari-color Duplicator Company which illustrates how the work is done. The booklet itself, with the exception of a single page has been produced on the mimeograph and is a splendid example of attractive colored mimeographic work. If you wish a copy drop us a card or send direct to the Vari-color Company whose address you will find on another page.

A WAY TO A HAPPY NEW YEAR

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth while of the days grown old,
To dare go forth with a purpose true,
To the unknown task of the year that's new!
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a Happy New Year.

Robert Brewster Beattie.

THE QUESTION

I saw the Son of God go by
Crowned with a crown of thorns.
"Was it not finished, Lord," I said,
And all the anguish borne."

He turned on me His awful eyes:
"Hast thou not understood?
Lo! Every soul is Calvary,
And every soul a rood."

Rachael Annand Taylor.

A CHRISTIAN CRUSADERS' WATCHNIGHT

This is the program for watchnight used to usher in the year of 1937 at the LaMoille, Illinois, Baptist Church, Roland E. Turnbull, minister.

As the Crusaders of the mediaeval times went forth to deliver the Holy Land from the Saracens, so the Christian Church goes forth "like a mighty army" to deliver the world from sin and to establish the reign of Christ—she is engaged in a Christian Crusade.

Our watchnight service was built around that thought as follows:—

9:00 p. m. Games with martial names
10:00 p. m. Distribution of Rations
11:00 p. m. Service in Auditorium

Program:

Crusaders' Song: "Faith in the Victory"
Invocation

Martial Music: Orchestra

Reading of Army Orders:

(Scripture: Ephesians 6:10-17)

Prayer

Martial Music: Orchestra

Dispatch from Headquarters:

(Theme: "A Christian Crusade for 1937" Text: Matthew 28:19, 20.)

Crusaders' Song: "Who is on the Lord's side?"

Silence: Advance into 1937

Benediction.

THE USES OF GOLD

Avarice seeks gold, not to build or buy therewith, not to clothe or feed itself, not to make it an instrument of wisdom, of skill, of friendship, or religion. Avarice seeks it to heap it up; to walk around the pile and gloat upon it; to fondle and court, to kiss and hug the darling stuff to the end of life with the homage of idolatry.

Pride seeks it; for it gives power and place and titles, and exalts its possessor above his fellows. To be a thread in the fabric of life, just like any other thread, hoisted up and down by the treadle, played across by the shuttle, and woven tightly into the piece—this may suit humility, but not pride.

Vanity seeks it; what else can give it costly clothing and rare ornaments and stately dwellings and showy equipage, and attract admiring eyes to its gaudy colors and costly jewelry?

Taste seeks it; because by it may be had whatever is beautiful or refining or instructive. What leisure has poverty for study, and how can it collect books, manuscripts, pictures, statues, coins or curiosities?

Love seeks it; to build a home full of delights for father, wife or child: and, wisest of all,

Religion seeks it; to make it the messenger and servant of benevolence to want, to suffering and to ignorance.—Henry Ward Beecher in *Twelve Lectures to Young Men*, American Tract Society.

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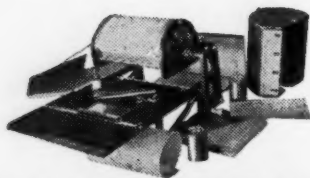
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Minister, Wife and Secretary

By J. W. G. Ward

Here is a puzzling ministerial problem. Yet it is a real one. Seldom has a question of this kind been discussed in serious ministerial literature. We are glad to present it.



"This letter is not likely to be read by anyone except yourself. It is not a problem requiring solution; it has solved itself. But it will answer a double purpose to write you: it will relieve my own mind, and maybe help you to advise some one else. I am forty-five. Although I started out eighteen years ago, with the highest hopes and purpose of proving a worthy and useful minister of the Gospel—the greatest goal mortal man can have—I am through as far as being able to do more than merely hold on as long as possible, and, by the Divine mercy, not bring any shame to the Master I love and the office to which I was ordained.

"Briefly, this is the problem. And, as I have said, it has solved itself by one word, submission. I have been compelled to bow to the inevitable. I am in a fair-sized city in the east (let me put it indefinitely, because I do not want to be recognized). I came from a large city well below the Mason-Dixon line, believing that I had really the chance for which I had been waiting. I found here an earnest, devoted people, willing to go forward, and more than willing to give me every support and afford me every facility. They were good enough to insist that I should bring my own assistant with me, and also my secretary. And there my troubles began.

"This secretary is around thirty-five—a capable, sensible, and conscientious woman, who had been with me for nearly five years. She gladly agreed to go east with us. I was thankful, because she knew my methods, had worked harmoniously with me all along, and I, therefore, knew that end of things was taken care of. I was relieved of the necessity of finding and breaking-in a new helper.

"Unaccountably, my wife eventually came to resent the presence of this woman on my staff. Why, I do not know. The argument advanced was that I confided in her; that I thought more of her happiness than that of my wife; that she knew all the private details of the congregation which I (rightly, I think) refused to discuss at

home; that I talked over my program with her and that I allowed myself to be guided by her; and that, anyhow, she had too large a part in the work of the church. The definite charges ended with that. But, sad to say, the innuendoes did not. It was not what she said, but what she left half said which brought me to the dust.

"I pointed out the injustice of her attitude. This secretary had no larger part in the church's management, certainly none in running my affairs, than she had had in my former parish. Naturally, she was conversant with what was going on in the deliberations of the church council, in the family and personal affairs of people around us. How could it be otherwise when she handled all my correspondence? Yet, in all those years, I never found her to divulge any private business or talk about the confidential matters which came to her notice.

"You will totally disagree with the course I took. Every sane man would. But I had stood it all for as long as I could—the reasons required when I went to my office earlier than usual, or stayed an hour later. Of course, there could be only one explanation. So, with the choice between my work and my home life, I took the latter. You will condemn my weakness, but I was desperate. I let this capable woman go. I let her out, with no other position in sight, simply making a paltry excuse which deceived nobody, and without any justification except to placate a jealous wife.

"That might seem the only way to settle the difficulty. But as you may perhaps guess, it has had serious consequences. After the lapse of several months, the whole position has become more complicated. On second thought, I doubt if even you could foresee what a tangle would result.

"I am struggling on without any secretarial help. Why? That is what my office-bearers are asking. Why did I dismiss Miss —? After so many years, had I suddenly discovered she was incompetent, untrustworthy, or falling down on her work? Their own estimate of her was in direct contradiction to all that! They had seen her work and knew how I valued her services. Anyhow, why was I so obstinate

in trying to do everything myself? They were willing to cut down the overhead, but not at the expense of my health and efficiency? Did I not know that it was economic waste for me or the assistant minister to be answering the telephone, typing my own letters (you can see from this what an expert I am!), and generally getting snowed under by the mass of routine duties?

"They are right. I am doing poorer work in both the pulpit and parish. Worse still, I have lost my self-respect, peace of mind, and all hope of doing greater things. I know, in my own heart, that there is more than one way of wronging a woman, and I have wronged this one to humor another's prejudice and baseless jealousy. But, you can see my predicament. I dare not appoint another secretary. It would merely fan the flames again. If I got a young woman to help me, then there would be an uproar. If I selected an elderly woman, I doubt if she could really grapple with all the work which must be done. And what a business it would be breaking her into my ways!

"You will probably condemn me for being so easily swayed to do what my conscience cannot approve. You will, doubtless, say this is a psychopathic case. My wife should see a psychiatrist. But that is easier said than done. Besides, she is perfectly normal in every other way. The people in the church think she is wonderful—an ideal minister's wife. And my home life has been a hell for two years!

"What then? Procure a separation, legal or privately arranged? That would set the gossips going, and my work would suffer even more. No, sir. I am not asking for advice. It is too late. I am not asking for your solution. I have found one. I have accepted the inevitable. My influence must wane. My future is shot to pieces. I am through! It is only a question of time before my resignation is asked for. And yet, as heaven is my witness, I love my work and long to do something for the Kingdom more than I ever did before, and the suspicions cherished regarding me are absolutely without grounds.

"But this good may come out of evil. I have noticed that the ladies are finding space in *Church Management*. That means they are reading it as well as their husbands. I do not know how, but perhaps you could give them a word of advice. Tell them that the current ideas of a secretary, gathered from stories on the radio and in the movies, are not only fabulous, but also baseless and libelous in the vast majority of cases. I do not believe that there is more than one man in a hundred thousand to whom his secretary means any-



Froelich Memorial Window,
Newark Museum, Newark, N. J.

thing more than a business associate. It is a slander on an educated, competent, hard-working body of women to suggest otherwise. No one imagines such things of a switchboard or comptometer operator, a filing clerk or a bookkeeper. Yet any of these has just as much chance of vamping her employer.

"Moreover, when it comes to the secretary herself, she generally sees a man under the least favorable conditions. His irritability, forgetfulness, lack of thoroughness and punctuality, his eccentricities and puerilities, are all known to her better, in many cases, than even a wife knows them. The average business man often displays fits of ill-temper and boorishness which his family never suspects.

"However, here is one story of a ruined life, due to neither moral lapse nor wilful disregard of the right. Whether it sees the light or not, remains with the Editor and yourself. Whether it does any good or not, I feel better for getting it off my mind."

* * *

We have little to advance by way of either comment or counsel, except to offer our profound sympathy and to say, yours is indeed a tragic case. We do not feel, however, that you should give up. You are not through—not, by any means, unless you wilfully persist in that erroneous idea. You can get a suitable helper, perhaps of more mature years. Even the fact that you have already made a change may allay these suspicions which have so cruelly wounded you. And, certainly, you cannot let matters take their course. It is unfair both to yourself and your work. See your physician. Lay the facts before him. There is probably a physiological, as well as a mental, cause for all this. And, at the same time, let him take you in hand. You need some

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Thoughts for the Quiet Hour

*Selected from old issues of "The Record of Christian Work," by
Richard W. Mansfield.*

COME, MY HEART, CHEER UP

They shall go hindmost with their standards. Number 2:31.

The camp of Dan brought up the rear when the armies of Israel were on march. But what mattered their position, since they were as truly part of the host as were the foremost tribes; they followed the same fiery, cloudy pillar, they ate of the same manna, drank of the same spiritual rock, and journeyed to the same inheritance. Come, my heart, cheer up, though last and least; it is thy privilege to be in the army, and to fare as they fare who lead the van. Some one must be hindmost in honor and esteem, some one must do menial work for Jesus, and why should not I? In a poor village, among an ignorant peasantry; or in a back street, among degraded sinners, I will work on, and "go hindmost" with my standard.—C. H. Spurgeon.

GOD WILL GIVE PERFECT PEACE

Thou wilt keep him in perfect peace, whose mind is stayed on Thee. Isaiah 26:3.

The mind wants steadying and setting right many times a day. It resembles a compass set on a rickety table—the least stir of the table makes the needle swing around and point untrue. Let it settle, then it points aright. Be perfectly silent for a few moments, thinking about Jesus; there is almost a Divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like sediment to the bottom, until the soul is no longer turbid, and say secretly, "Grant, I beseech thee, merciful Lord, to Thy servant pardon and peace, that I may be cleansed from all my sins and serve Thee with a quiet mind."—Bishop Huntington.

WORK YOUR OWN SALVATION

Work out your own salvation . . . for it is God which worketh in you. Philippians 2:12, 13.

These two streams of truth are like the rain-shower that falls upon the water-shed of a country. The one-half flows down the one side of the everlasting hills, and the other down the other. Falling into rivers that water different continents, they at length find the sea, separated by the distance of half the globe. But the sea into which they fall is one, in every creek and channel. And so the truth into which these two

apparent opposites converge is "the depth of the wisdom and the knowledge of God," Whose ways are past finding out—the Author of all goodness, Who, if we have any holy thought, has given it to us; if we have any true desire, has implanted it; has given us the strength to do the right and to live in His fear; and Who, yet, doing all the willing and the doing, says to us, "Because I do everything, therefore let not thy will be paralyzed or thy hand palsied; but because I do everything, therefore will thou according to My will, and to thou according to My commandments."—Alexander MacLaren.

TRUST GOD FOR TODAY

Take . . . no thought for the morrow. Matthews 6:34.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy, to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain to today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask Him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come sufficient for its tasks or for its troubles.—Theodore L. Cuyler.

THE SPIRIT OF TRUTH WILL GUIDE

When he, the Spirit of truth, is come, he will guide you into all truth. John 16:13.

There is not a truth that we ought to know but the Spirit of God will guide us into it if we will let Him. If we will yield ourselves up to be directed by Him and let Him lead us, He will guide us into all truth. It would have saved us from a great many dark hours if we had only been willing to let the Spirit of God be our counsellor and guide. Lot never would have fallen into sin and had all that trouble with his family if he had been guided by the spirit of God. There are many Lots and Davids nowadays. The churches are full of them. Men and women are in total darkness, because they have not been willing to be guided by the Spirit.—D. L. Moody.

Wife and Secretary

(From page 207)

medical care as well. But, for any sake, thrust aside this deplorable spirit of impious resignation. You are not through—not by a thousand miles—and you know it. So start again! Play the man!

THE THINGS THAT ENDURE

What wish you, immortality?
Then of rail visions become the wooer.
Stone cities melt like mist away,
But footsteps in the sand endure.

Florence Wilkinson.

BOOK BROADCASTINGS

What the Writers Have to Offer

Jesus Christ

The Gospel of the Lord Jesus, by Conrad Skinner. The Abingdon Press. 279 pages. \$2.00.

The author is a teacher, who among his other work, has spent twenty years teaching the Bible to boys in the public schools of England. In the preface he states that this is not to be another Life of Jesus to be set beside those of competent New Testament scholars, but is only the record of what the author has found possible to teach in a school. However it seems to the reviewer that Mr. Skinner has no reason to apologize for his scholarship although he is not a professional New Testament scholar.

One conclusion with which we can heartily agree is that the New Testament should be taught before the Old. In outlining the career of the Galileean through the chapters there is no attempt to give all the details of his life. It is more of a mental than a chronological biography. Marginal reference to book, chapter and verse are given for all of the Scripture passages to which reference is made.

There are some who feel that all problems and difficulties should be avoided in teaching the Bible to youth. Not so with the author. He faces the problems honestly and offers some very helpful suggestions with the attitude of one who deems it better to be honest than merely orthodox. The chapter on the miracles of healing is illuminating and thought-provoking. It is interesting to note the position taken that the miracles embarrassed Jesus as they attracted people to the circumference instead of the center of his work, aroused the fickle following of the curious, and stirred up enmity, yet Jesus did these miraculous works because he could not resist the appeal of human need.

Here is a volume that we can recommend to the layman and the student. The minister will find in it a new approach to the life of Christ and may well find the inspiration for a helpful series of sermons in the study of this book. C. W. B.

Christ and Social Change, by Joseph Martin Dawson. The Judson Press. 222 pages. \$1.50.

The author, who is pastor of the First Baptist Church of Waco, Texas, first delivered these lectures before a summer assembly of ministers. Consequently the approach is popular rather than scholarly. In his preface he tells the reader that he has his own denomination especially in mind as he feels a great need exists for an exposition of this subject made in such a way that it will appeal to the conservative group. Quite a number of the chapters are based upon Scripture passages which are quoted in full.

A variety of subjects is covered. The first chapter presents in a rather original way the temptation of Jesus as he chooses the order of his kingdom. The second is one of the best in the book as it traces the loss and recovery of the social hope in his history of the church. War, the family, the economic order, the use of leisure, and the strategy of the church are among the topics considered. It is interesting to note in the discussion of the family that birth control is not approved for Christians.

Liberal ministers who have been nourished on Rauschenbusch, Ward, Morrison, et cetera, will find nothing in this volume that will thrill them by its originality. But that is not to say that this book is without value. Dr. Dawson has here put the social message within the reach of the conservative mind, of which even the liberal minister usually has a great number in his congregation. For many it will serve most effectively as a primer of the social gospel. C. W. B.

The Peril of Modernizing Jesus, by Henry J. Cadbury. The Macmillan Company, New York City. 216 pages. \$2.00.

In 1935 a series of lectures were delivered by Professor Cadbury in Boston under the auspices of the Lowell Institute. Since Dr. Cadbury, who is now Hollis Professor of Divinity at Harvard University, has already established himself as one of the greatest New Testament scholars in this country, any book from his pen should be welcomed by those who desire a new insight into our Christian faith.

The author's first chapter contains a warning to those over-zealous Christians who read into the life and teachings of Jesus ideas of our modern day. Dr. Cadbury saw on one of his visits to Jerusalem a statue of Mary wearing a wrist watch. While some of the anachronisms are seldom as glaring as this in our modern interpretations of Jesus the author does believe that there is today a dangerous tendency to modernize Jesus. His second chapter gives the reader some causes and cures for modernization. The third chapter on The Jewishness of the Gospels may cause some students of the New Testament to disagree with the author's point of view. Nevertheless, his view is presented in a very clear manner. Following the conclusion that there is evidence for the Jewishness of Jesus in the Gospels the author in his fourth chapter goes one step further and holds that "Jesus' mind stands in radical contrast to the mentality of our age." The chapter which will, in the reviewer's mind, arouse the most criticism of all sorts is the fifth. Here Dr. Cadbury discusses The Limitations of Jesus' Social Teaching. The author thinks that "even the brotherhood of men in any

abstract sense is not explicit in the gospels." The two concluding chapters entitled Purpose, Aim and Motive in Jesus and The Religion of Jesus give the author's ideas concerning Jesus' place in our modern world.

W. L. L.

The Bible

An Introduction to the New Testament, by Edgar J. Goodspeed. The University of Chicago Press. xxii/362 pages. \$2.50.

A new book from the hand of Dr. Goodspeed has come to be an event of importance to churchmen all over the world. His *Introduction to the New Testament* is more proof than ever of my previous statement.

Beginning with an entirely new point of view, Dr. Goodspeed has written this Introduction on the basis that the publication of Paul's letters had a remarkable effect upon the Christian literature that was to follow and upon Christianity itself. Pointing out the fallacy of "atomism" which he describes as the solving of minute critical and unrelated problems in New Testament study, the author contends that these problems, when seen as a whole, frequently offer the clues to a proper understanding of the books of the New Testament and the motive of the authors in writing or collecting them. He divides and studies the books of the New Testament on the basis of their having preceded or followed the "Pauline corpus."

Dr. Goodspeed believes that the expansion of Christianity in the Greek world, compelled the collection and transcription of these pieces of Christian literature. He writes "The New Testament may be described as the literary precipitate deposited by the Christian movement when it impinged upon the Greek world."

The volume contains excellent indexes, fine bibliographies, a color map and a reproduction of the University of Michigan papyrus of Ephesians 1:1-11. Very fittingly the book has been dedicated to all those who have obtained their Ph.D. degrees from his department in the University of Chicago from 1923-1937. The book is compulsory reading for all pastors and Bible students and will for a long time have an important place on all reference shelves. R. W. A.

The Study of the Bible, by Ernest Cadman Colwell. University of Chicago Press. vi/186 pages. \$2.00.

At last there is available an excellent guide for those who, beginning their systematic study of the Bible, desire to prepare for their own study rather than to be informed of the accumulated results of detailed research. Nor is Dr. Colwell's guide a devotional

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booklet. He admits that he has tried to prepare the reader for an intelligent comprehension of what his own Bible really is and for its organized study.

The six chapters are naturally divided, the first three dealing respectively with the Origin and Growth, the Transmission and the Translation of the Bible. The last three chapters are interpretative and describe the Modernizing Method and the Historical Method of Literary Criticism and Historical Criticism.

Each chapter is concluded with two bibliographies; one, for the general reader and the second, for the advanced or critical reader. The splendid indexes make the volume a ready reference work for layman and pastor.

R. W. A.

New Chapters in New Testament Study, by Edgar J. Goodspeed. The Macmillan Company. 233 pages. **\$2.00.**

Dr. Goodspeed retired last spring after almost forty years of teaching New Testament in the University of Chicago. At the same time, he was asked to give the Ayer Lectures at Colgate-Rochester Divinity School. This volume comprises those lectures and deals with many matters closely related to New Testament study which are usually not found in introductions, commentaries, and the like.

The first lecture deals with "Publication and Early Christian Literature." The little known story is told of how the second-century publication of Christian manuscripts was a potent influence of the substitution of the codex for the roll or scroll. It is the author's conclusion that the Christian literature of the second century was in general written for publication, and published as soon as written. "This is a fact of very positive significance for the understanding of its origin and of its influence."

There is an interesting chapter on Ephesus in the second century which convinces the reader that for one momentous generation that city was the literary focus of early Christianity, containing a sort of unorganized First Christian Publication Society. It was that city in that century which gave us three letters to Corinth, Luke-Acts, Ephesians, Revelations, the Gospel of John, the letters of John; and by its compilations—the Pauline, Ignatian and Johannine letters; and most important of all, the Fourfold Gospel: Matthew, Mark, Luke and John, put together in one work.

A third lecture deals with "A New Organization of New Testament Introduction" which contends that the books of the New Testament have been poorly arranged in New Testament Introductions and that the New Testament does reveal a clear pattern and sweep of movement which should determine the arrangement and treatment of the books. That order, according to Dr. Goodspeed is: first, the personal letters of Paul, then the gospels and gospel histories: Mark, Matthew, and Luke-Acts. Only then are the Pauline letters assembled and published; to be followed by a considerable imitative literature of letter epistles.

There are three lectures on New Testament translation, manuscript discovery, and the original language of the

New Testament. The New Testament was written originally in colloquial Greek, not in Aramaic as Professor Torrey and George Lamsa contend. This is one of the reasons why that Greek should be translated into modern speech versions. Another reason is the obscure meanings of the English of the standard versions.

Lectures on "Pseudonymity and Pseudopygraphy in Early Christian Literature" and "Modern Apocrypha" conclude this most interesting volume. Every New Testament student will find it an invaluable aid in understanding the literature with which he constantly deals. It is one of the few religious books that has, all through it, a spirit of originality that makes the reader feel that what he is reading is something new. **H. W. H.**

Qoheleth (Ecclesiastes) translated by Louis Kalus, Human Relations Service Bureau. 50c.

"There ain't no justice" says the man on the street. Men were saying that a good many years ago. It is the philosophy of the Book of Ecclesiastes. This little book proposes to be a translation of Ecclesiastes from the Masoretic Hebrew. It is one of the most readable and interesting translations which has come to my hand.

With the opening verse it challenges your attention. The book is no longer the book of the preacher but becomes a popular debating society. The men meet to find a problem to discuss. The natural one, and the one they select is "The Problem of Life." Then the conflicting philosophies are introduced by various parties to the debate. You know the philosophy of the book. They really find little which makes life worth living. Marriage is good. "Creative wisdom enlightens the face of the worker." But most of the book is pessimistic.

The author is an unknown scholar. There is an interesting story back of his work. He is a tradesman, a shoemaker, who felt a compulsion to study the sacred languages. Bohemian born he found it necessary to secure his books from the old country. He could make more rapid progress with Bohemian-Hebrew and Bohemian-Greek dictionaries than he could with the English editions. This achievement is remarkable in itself.

This book is but one of several which have come from his pen. Another deals with the Bible theory of non-resistance. It is called *What the Bible Teaches*. Both are interesting creations but the translation of *Ecclesiastes* stands out as distinct. I will leave it to scholars to judge of the merit of his translation. But to the preacher I will say this: It will give you some ideas regarding this strange book. Mr. Kalus says that this little known part of the Bible is vital to an understanding of the entire Bible. **W. H. L.**

Handbook of Bible Types and Symbols, by Carl C. Harwood. Brooks Publishers. 72 pages. Paper 50c.

An alphabetical list of the types and symbols of the Bible. The meaning of the type or symbol is given together with a list of references as to where it may be found in the Bible. Thus we learn that Lot is a type of the backslider, manna is a type of Christ as the bread of life, and that midnight is sym-

bolical of change or beginning. One who adheres to the kind of theology that emphasizes types and symbols will find this booklet interesting and perhaps helpful. C. W. B.

Human Personality

The Psychology of Religious Living, by Karl Ruf Stolz. Cokesbury Press. 375 pages. \$2.50.

My first few years out of college were spent in an office in Cedar Rapids, Iowa, and during a part of that time Karl Stolz was the minister of the little Methodist church in Kenwood Park, a nearby suburb. I often rode the necessary six miles in a street car to attend his Sunday evening services because I found in his personality and in his sermons a glow, an enthusiasm, a strange warming of the heart which appealed to my youthful soul. I found something of this same glow and enthusiasm in this new book from his typewriter.

Each of the book's two parts contains ten chapters and about half the total number of pages. Part One is entitled "Backgrounds of the Religious Quest." In various chapters the nature and origins of religion are outlined. The sixteen pages devoted to the origin of the idea of God give one a remarkably clear, birdseye view of the history of religion beginning with polytheism and carrying the story down through Christian monotheism. Fourteen fruitful pages are devoted to "Humanism," and the author was venturesome enough to answer the question, "Is humanism a religion?" and to include a prophecy as to whether or not humanism will survive.

For the layman—or the minister—beset by scientific doubts, there is a chapter on religious personalities and science—a chapter which might profitably be read by scientists who are in doubt about religion. For the minister—or the layman—who wishes to bring himself up to date in the field of psychology, the final chapters of Part One will prove a mine well worth working. This reviewer, who likes to think of himself as a configurationalist, especially recommends the section of this chapter devoted to the Gestalt psychology.

With the informational ground-work for a working psychology of religious living laid in Part One, the remainder of the book explains how this knowledge may be applied in specific situations. Part Two is entitled "Religious Experience and Personality," and from a careful study of this section one may learn how a personality becomes religiously integrated, how an improperly motivated person may be recentered, and how an off balance, or unbalanced personality may achieve control of itself. Such modification of human personality through religious experience is the chief task of the Christian worker.

A twelve page chapter is devoted to prayer and its function in a universe governed by natural law and another chapter outlines modern worship patterns, concluding with some worthwhile words on the ends and objectives of worship. For religious workers in communities afflicted with occult cults, seances, Ouija addicts and the like, the author has included a chapter on occultism and personality. The field of

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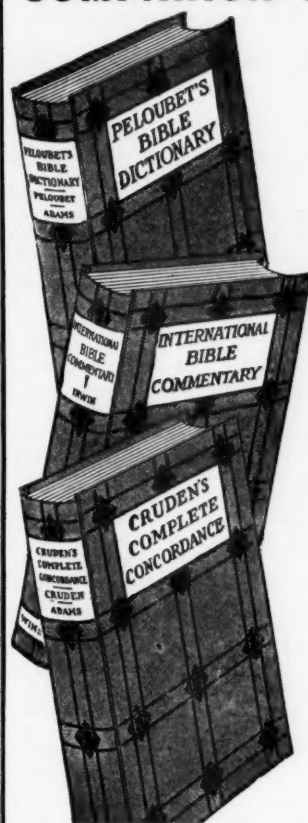
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the religious counselor is surveyed and the uses and limitations of psychotherapy are carefully stated. In this field Dr. Stoltz is a practitioner as well as a theorist.

For the student who wishes to pursue any of the subjects further than the contents of one book make possible, there is appended an eleven page bibliography, the compilation of which is no insignificant accomplishment.

G. W. G.

Who Are You? by Paul E. Johnson, The Abingdon Press. 200 pages. \$1.25.

The book presents a group of telling homilies that should be read by every youth who is questing after the higher way of life, and by everyone claiming to be a teacher and guide of youth. I wish I had the means to purchase enough of the books to present one to every young man and maiden in my congregation. I do hope to use the material as a text book with some of the youth in my church.

The book is one of the *Guides to Christian Leadership* of which Dr. Paul H. Vieth is the Editor. In his introduction, Professor Vieth writes this truly descriptive word about that which the author has so ably written: "The author of this book is here offering young people and others a usable guide toward the better understanding of themselves. A thoroughgoing student of the psychology of personality, he has selected for this brief treatise those things which will be most helpful to persons just embarking on this study, and he has presented them in delightful language and interesting style, and so simply that it will be intelligible to any alert young person. But he has done more than to help young people in understanding themselves in relation to the world and society in which they live. He has pointed this study toward a realization of the ideals of youth, and shown how the highest type of conduct may be attained. Thus the study is not simply an invitation to understanding, but a call to action."

With this your reviewer heartily concurs. The author, Paul E. Johnson, is Dean and professor of philosophy in Morningside College, Sioux City, Iowa. A. S. N.

The Preacher

The Essentials of an Effective Ministry, by H. A. Boaz, Cokesville Press. 137 pages. \$1.00.

For years we have been accustomed to look to this Nashville publishing firm for satisfactory writings dealing with the Christian Ministry, and the book before the writer upholds and continues that worthwhile tradition.

Bishop H. A. Boaz, of the Methodist Episcopal Church, South, has written for ministers out of his rich and varied experience as a shepherd of souls. The writer of the book deals with such subjects as—A Deep and Rich Religious Experience, A Divine Call to Preach, Thorough Preparation, The Shepherd's Heart, Preaching Ability, The Great Question.

No less a prince among preachers, George W. Truett, has written an introductory work in which he says of the book "A fresh appraisal of the incomparable glory and value of preaching and a fresh challenge to preachers everywhere to give their best in . . . the faithful preaching of the glorious gospel."

The chapter on The Shepherd's Heart is worth the price of the book. If a discouraged minister is tempted to feel that modern devices like the radio are helping to make his ministry more difficult he should read words like these from the pen of Bishop Boaz, "But the radio preacher can never supplant the local shepherd. The great cosmopolitan newspapers can never supplant the local press. Local interests and local coloring make the local newspaper a necessity. The same is true of the pastor. Man is a social being. He desires the fellowship of kindred spirits. He needs contacts with his fellow men. Man is also a religious animal and will worship. He needs the aid and inspiration that comes from others who are also worshipping. Local interests and local coloring will perpetuate the local shepherd. "He putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. . . . And he calleth his own sheep by name."

One who reads this book will take it down from his bookshelf again and again. A. S. N.

Stand Up and Preach, by Ambrose Moody Bailey. Round Table Press. 141 pages. \$1.50.

The Minister's Job, by Albert W. Palmer. Willett, Clark & Company. 102 pages. \$1.25.

Two more books about the minister's job! Yet there is much to say. The first of the two books, *Stand Up and Preach*, has an evangelist fervor as it points out the opportunities and the limitation of preaching. While it deals mostly with the sermons, there is much in it which will help the bothered minister in the organization of his own life. It is the product of the parish as one will easily realize while reading it. There are many definite sermon suggestions with subjects and Bible references.

Dr. Palmer's book is one in the Minister's Professional Library issued by Willett, Clark & Company. The point of view is somewhat academic and many readers will think that it is apologetic for ministerial training rather than one dealing with the specific problems in hand. The author does set up ideals to which the ambitious minister will aspire. Every thing he says is good.

Reading both books at the same sitting one gets the reaction that Dr. Palmer's book sets up the ideals—it is primarily addressed to youth. Dr. Bailey's on the other hand meets the average harassed and busy minister right where he is struggling. Both have a place and we hope that our readers will join them together in their thinking and reading. W. H. L.

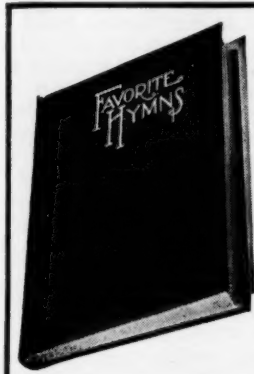
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Tarbells Teachers' Guide, by Martha Tarbell. Fleming H. Revell Company. 432 pages. \$2.00.

Snowden's Sunday School Lessons, by James H. Snowden and Earl LeRoy Douglas. The Macmillan Company. 370 pages. \$1.25.

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Dr. Snowden who for many years produced *Snowden's Sunday School Lessons* died some months ago. The task of completing the book for 1938 and continuing the series has fallen upon the capable shoulders of Earl LeRoy Douglas, pastor of the Summit Presbyterian Church, Germantown, Pennsylvania. The volume gives brief, and very much to the point, discussions of the lessons for the year. The approach is adult rather than departmental; the text used is the King James version.

Dr. Torrey has been dead for some years but from material assembled by him the publishers continue to issue the little vest pocket lesson commentary which acquired so much fame. Bound in a flexible imitation leather binding of red it is a book which will be prized.

Points for Emphasis is a newer volume. Neither of the vest pocket books print the Bible text but give an interpretation of it. They offer a condensed lesson commentary suitable for street car or other moments which can be utilized by the busy man. W. H. L.

Various Themes

Christmas: An American Annual of Christmas Literature and Art, Edited by Randolph E. Haugan. Augsburg Publishing House. Paper covers \$1.00; cloth \$2.00.

This is the seventh annual edition of this book which has become an appreciated annual event in America. The original purpose was to give America a Christmas volume similar in quality to those issued in Europe. A large page 14 by 10½ inches is used. In these one finds original Christmas articles, stories, verse, pageantry and attractive color printing and art.

Color effects are produced both by type colors and various papers. One familiar with printing processes can see the care lavished upon the book which give it its greatest merit. There are color plates which you will want to preserve. One of the interesting ar-

ticles is based on Christmas in old Williamsburg which is illustrated with pictures of the restored town.

Among the authors who have made the book one finds John T. Faris, Arthur Wallace, Clifford P. Morehouse, Ethel Owen, Grace Noll Crowell, Frances R. Havergal and James Gilchrist Lawson. Artists who have contributed include Lee Mero, William Hole, John Ellingboe, Andrea del Sarto and Lois Lenski.

If you have had the earlier edition you will surely want this volume. If you have not enjoyed the earlier ones secure a copy of this and become a Christmas fan. W. H. L.

Family and Church, by Lewis Joseph Sherrill. The Abingdon Press. 266 pages. \$2.00.

Alert ministers of today are fully aware of the deep need of a religious contribution to the problems of family life. They see that the church should be giving guidance in the matter of choosing mates and in the relationships between husband and wife and between parents and children. It is also high time that the church does something to encourage the permanency of the marriage relation.

This book gives us a practical collection of material for these very purposes. The author is Professor of Religious Education in the Louisville Presbyterian Seminary and writes out of a careful study of the relations of Family and Church.

Dr. Sherrill faithfully portrays the handicaps of modern environment: wrong ideas of choosing mates and about the permanency of marriage; modern living arrangements; sex maladjustments; financial difficulties; parent and children relations; problems with more distant relatives and friends. He then proceeds to show how the church and the minister may make a contribution to the solution of these difficulties.

A number of chapters set forth the sane philosophy of the Bible toward marriage and family life and give valuable suggestions for the use of this material. There is a helpful chapter on the home as the first school of religion. There is also a comprehensive outline of what the church should be doing for the family. Chapters on "Occasions of Public Address" and "Group Work" list many examples of what enterprising pastors and churches are doing in this field.

The final chapter shows how the church may co-operate with specialists and other social agencies of the community. Altogether, the book appears to be the most practical book on this subject that we have seen. L. D.

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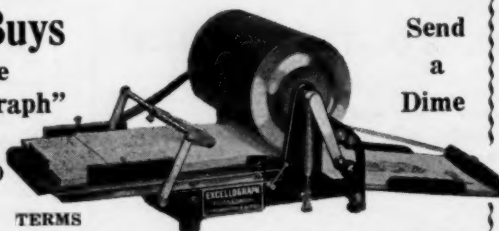
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Santitacada Sea, by Cesar Carizo. Editorial Tor, Buenos Aires. 210 pages. About 60c.

A first-class novel dealing with the undying theme of true love that is stronger than death. The materials and concepts are potentially instructive to Northerners, for they contain the life-breath of the Latin-American world, in the paternal domination over the heart and hand of the daughter and the ultimate refuge—the lovers' hopes being shattered—of the convent for the maiden. The modern influence of the times is felt in this resistance against religious and social folk-ways. But beyond the plot, the book has value for Northerners in its portrayal of the intimacies of life and thought of Southern peoples. That it is which we need to know and of which we do not read enough.

J. F. C. G.

Presbyterians in Colonial Pennsylvania, by Guy Soullard Klett. University of Pennsylvania Press. xiii/297 pages. \$3.00.

This story of pre-Revolutionary Presbyterianism in Pennsylvania is not

only a rich addition to the very splendid denominational studies which have recently been appearing but is as well an important factor in the better understanding of our earlier American history. Dr. Klett introduces his volume with a brief but vivid account of conditions in Germany, Holland, France and the British Isles which led to the emigration which in turn led to the founding or establishing of numerous churches in Pennsylvania and among them the Presbyterian.

The author is of the opinion that Presbyterian missionary work began in Pennsylvania when Francis Makemie came to Philadelphia in 1692 and preached to a small group of Presbyterians there. The wider work began six years later when Jedediah Andrews began his ministry in the same city.

This splendid work which is the result of painstaking care in searching for and editing numerous manuscripts and church records is divided into chapters which deal with the first establishment of Presbyterianism, the work east of the Susquehanna, the work beyond the Susquehanna, the formation and activities of local congregations, the work of the presbyteries, and education in the early days of this denomination.

R. W. A.

The Christian God, and Other Addresses, by Frederick F. Shannon. Fleming H. Revell Company. 152 pages. \$1.50.

As a theological student, I used to attend Central Church rather frequently and was greatly impressed with Dr. Shannon's flair for analysis and especially by his forthright genius for new and striking words and phrases and in the use of illustrations. Through the intervening years I have read almost everything he has published—to my own great profit, I am sure.

This new volume is in the best Shannon style and mood. There are two suggestive Christmas sermons. The volume also includes such intriguing titles as: "Why God Made Flowers," "The Soul's Thousand Islands," "Opening Death Valley," and "The Supreme Court of the Soul." The versatility of the preacher is demonstrated by a sermon on "Animal and Human Values" which was delivered before the 4-H Clubs attending the International Stock Exhibition.

My indebtedness to this gifted preacher, however, cannot blink the fact that I long to find a greater social passion in his message. One cannot help feeling about him as about Emerson—that his logic has not quite rubbed elbows with life. Like Dickens, he seems to deal too much with dispensing Christian charity in the frame-work of the present system rather than with putting life on a more Christian basis. Perhaps my estimate is unjust. As I read the final sermon on "What Christ Means to Me," I felt that it was a beautiful testimony. But I could not help longing for something of the emphasis that would have been given by—let us say, Halford Luccock.

L. D.

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The Children's Sermon

By Earl Striker Scott*



The modern pastor is eager to use every legitimate method to encourage the attendance of entire families upon public worship. Certainly the sermonette or the children's sermon is such a method. It need not constitute a break in the spirit or the order of the service. Children long remember such special attention and parents appreciate the preacher's interest in the children.

Nevertheless the children's sermon still constitutes a problem to many ministers. It must be brief, but its brevity does not make it any easier. One is reminded of Horace Greeley's famous statement, "If I had more time I would write shorter editorials." Condensation without destroying all artistry of a message is hard enough in any case, but doubly so, when one is speaking to an age group, for whom many things must be explained. Clear details are interesting to children, but how they can consume time!

Then there is the matter of voice which makes another problem. The disadvantage the preacher has over the radio artist who speaks to the children, is that the preacher has adults listening too. The minister must beware of the simpering voice and of baby talk. The pastor had best try to forget that there are adults present and talk in a clear manly tone, but using as simple words as possible.

There are four types of sermonettes which have helped me most to solve what are sometime very vexing problems such as those just mentioned. The first type is semi-fiction. I create a fictitious character of ten years in age, which is the average age of the group whom I think we should address in these brief messages. I give the child a name, or perhaps I take two children, possibly twins and give them names with the help of the junior group in one congregation. Then for a series of Sunday mornings I tell short adventures concerning these children, trying of course, to build up consistent characters. These antics are inspired by what I see my own child do, or some observation on a playground, or they may be purely fictitious. Perhaps from the viewpoint of literary criticism, I draw the moral a little too closely. However, I take the risk of doing so, for certainly

this period must be spent in preaching, not in entertaining.

Another excellent procedure is to use stories about hymns, preferably about one of the hymns used in that service. Great caution must be exercised in selecting such stories. Some hymns make no appeal at all to the mind of the modern child. It is easy to find an abundance of death bed stories in hymnology, but such stories cannot be used, although one might like to capitalize on their dramatic appeal. The modern sensitive parent would not take his children to hear such stories. Another difficulty in hymn stories is the lack of accuracy in so many of them. A preacher must be discriminating in his choice of source books. Some denominations publish manuals to be companion volumes to their hymnals. Such books are comprehensive and authoritative. One may have to sacrifice some vivid narratives in the interest of authenticity, but the sacrifice is worth while, for the children will not have something to unlearn.

A third type is the picture story. In this plan the ushers will hand copies of a great religious masterpiece to all the children as they enter the sanctuary. As the sermonette the preacher describes this picture and points out the significance. Besides the denominational publishing houses, there are publishers who do national advertising and who publish these small copies for as little as one cent each. This keeps any financial problem out of the consideration. One would be careful about competing with his own Church School in this matter, and would have to choose another plan than this if the major part of the Church School curricula for the same children were based on pictures. This plan does have the advantage of cultural as well as religious training, and the development of a genuine appreciation of art.

The plan which I have enjoyed the most, and concerning which the most appreciation has been expressed, is the use of a series on the boyhood of Jesus. So little can be taught for Luke is the only evangelist who mentions that boyhood and even he gives only one incident. And yet, how great an amount can be said if one will reconstruct that sacred boyhood! Does not the man reveal the boy? It is more than likely that Jesus himself had an old garment when he was a Lad, and that Mother Mary sowed on a new piece of cloth as a patch, and then when she washed that garment the patch shrunk and tore

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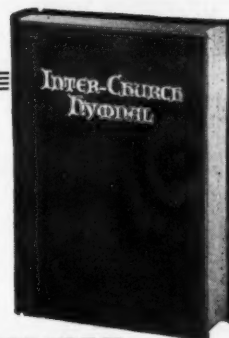
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away from the garment and alas, the
hole was very much larger.

Again it is quite likely that when
Jesus was speaking of the play of chil-
dren in the crowded market place he
was thinking of his own childhood.
Impromptu drama was the favorite
pastime. Children danced as though in
a bridal procession when the little
pipers piped, and they wailed in a mock
funeral procession when the leaders
mourned loudly. Then sometimes the
followers felt capricious and did the op-
posite. There is no doubt that Jesus
was remembering his boyhood when he
was amazed at his critics because they
were neither pleased with the aceticism
of John, the Baptiser, nor with the so-
cial enjoyments of the Master. The
finest thing about this reconstruction of
the boyhood of Jesus is that it will help
the children to understand so much of
the figurative speech in Jesus' preach-
ing.

It might be hard for a child to un-
derstand why Jesus would ask a man
who had been sick to take up his bed
and walk with it. How much easier it
would be if that child knew what kind
of a bed Jesus had when he was a boy.
He simply had a thin mattress which he
lifted down from the shelf and spread
upon the floor of the one room in the
house.

Good material to help in the recon-
struction of Christ's boyhood is abund-
ant. Any authentic work on the life
and customs of Bible lands and Bible
times is helpful.

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THE SUFFERING OF A CHILD

I sometimes wonder if hell holds a
worse criminal or a more mercilessly
punished one than the man or woman
who lets a little child suffer needlessly
—who makes it suffer. And of all the
suffering that can be heaped upon a
child, everything else is like a feather's
weight compared to sending it out in
life with a name such as Willem would
have borne. Oh, but God's merciful
when he finds little children crying in
the dark and leads them Home! Bar-
tholomew and the rest of them sneer
at me for sticking to the old hell-fire
Calvin doctrines in these days of pew-
cushion religion. But I tell you, in all
reverence, if there's no hell for the peo-
ple who torture children, then it's time
the Almighty turned awhile from par-
doning sinners and built one.—Dr. Mc-
Pherson in *The Return of Peter Grimm*
by David Belasco.

FAITH FOR THE NEW DAY

What will the new day bring us? It
has brought communism to Russia, Hit-
lerism to Germany, Fascism to Italy,
revolution to South Africa and Spain.
What will it bring to America? The
world seems drifting to the dictator
type of government. Is such a govern-
ment to take root here in America? I
doubt it. America has tasted freedom.
The nations that have adopted dictator
governments have never known what
real freedom is. The Soviet has the
background of the czar, Germany the
background of the emperor, Italy of a
monarchy. The two governments which
have tasted of real freedom are Great
Britain and America. They have secur-
ed freedom at a fearful cost. Their peo-
ple are too wise, I dare to believe, ever
to turn back to the tyranny of a gov-
ernment that is despotic. Therefore,
my faith is that the new day will not
see the end of human freedom. From
The Christian Century Pulpit, Sermon
by James I. Vance; The Christian Cen-
tury Press.

WE STILL HAVE GOD

The other day a traveler described an
interview with a native of Morocco. He
was telling this man—a Mohammedan
—the condition of things in England.
He painted a very dark picture. "But,"
said the Arab, "you still have God."
It was a sound rebuke. Our biggest
asset is that we still have God. From
Making Friends With Life by James
Reid; Cokesbury Press.

ILLUSTRATIVE DIAMONDS.

SELECTED BY PAUL F. BOLLER

ADDING LIFE TO YEARS

An old man struggling with a wagon up a rocky hill-side. He was a proud old man who refused assistance lest it discredit his advancing years. His chief pride in life was his age. The fact that in two more months he would reach the age of ninety-eight was, justifiably, a source of much satisfaction to him.

The world to-day is concerned with stretching life. Insurance companies tabulate statistics. Certain brands of food and exercise that promise health and long life are broadcast over the land.

Adding years to life! What would happen to the person who turned that idea around and thought in terms of adding life to years?

He would not then ask, How long can I make my life? but: How splendid? How true? How full?

From *Follow Me*, Issue by Hazel Evans; The Westminster Press.

PASSION OR PATIENCE?

Bunyon in "The Pilgrim's Progress," gives us the story of Passion and Patience. Passion is revealed to us as the discontented one; Patience, as the quiet one. "Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now; but Patience is willing to wait." Passion must have all his good things now and here; Patience will have "his best things last." Are we going to be like Passion or like Patience as we go through this year...? Are we strong enough to have patience with ourselves, with our fellow men, with God himself? From *To-day*, Issue by Alfred Samuel Nichless; The Westminster Press.

TIME FOR GOD

A minister sent an hour glass for a Christmas present to the members of his congregation. On the card attached was a word of greeting and the statement: "It takes three minutes for the sand to run through this glass; it will time the cooking of an egg, a long-distance telephone call, and would suggest that at least that long should be spent in prayer." Much can be done in ten minutes. Henry Drummond used to say: "Ten minutes spent in his presence every morning, aye two, if it be eye to eye and face to face will make the whole life different." But in three minutes or two most of us cannot quiet our minds, divorce them from the pressing interests of life, and open them to the influence of the Divine. We need not only the best time of the day, but sufficient time for talking with God, so that, relieved of a sense of hurry and strain, we can concentrate our minds on communion with him. From *Youth Action in Personal Re-*

The shadow by my finger cast
Divides the future from the past;
Before it stands the unborn hour
In darkness, and beyond thy power.

Behind its unreturning line,
The vanished hour, no longer thine.

One hour alone is in thy hands,
The NOW on which the shadow stands.

—From Inscription on a Sundial

ligious Living, The Christian Quest Series; The International Council of Religious Education.

FAITH IN MAN'S POSSIBILITIES

In my view you are worth respecting, not because you are anything wonderful any more than I am, but because I know that there is a capacity for growth in nobleness in you. I remember one night I was sitting with two young men; they were both great friends of mine. One of them said, "You think too well of us, you will give us swelled heads." The other said, "Don't be a fool. Don't you see that it's not what we are he respects, but what we might be; and because he believes that, he helps us." Well, I do believe that, and I believe it because I am certain God feels like that about you. From *The Making of a Man* by the Dean of Windsor; Charles Scribner's Sons.

NOT DOING ANY GOOD

Back in the hill country, where I used to live, there was a standard answer concerning any sick body who was not improving. "How is Mr. Smith this morning?" one neighbor would ask another. "He is not doing any good," would be the sad response. That meant that there were no indications of returning health. Now, those who are not doing any good are always sick. They are missing the gleam to take the gloom. I read of one such not long ago. Living to no purpose, he soured on life. At last, in sheer boredom he decided to end it all. So he made his way to the peer and flung himself into the sea. But he had a friend. That friend had become suspicious, and was watching. So, when he flung himself into the sea, this friend sprang in after him. Now, it so happened that while this would-be suicide was an excellent swimmer, his friend could not swim a stroke. Therefore, when this poor wretch, who was fed up, saw his friend drowning for his sake, he had to help. After a hard struggle, he managed to save him. This experience proved such a thrill that he decided to live. And little by little his boredom vanished through the joy of an effort to do some good in the world. From *Sermons from the Miracles* by Clovis G. Chappell; Cokesbury Press.

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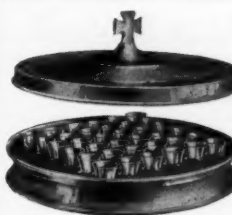
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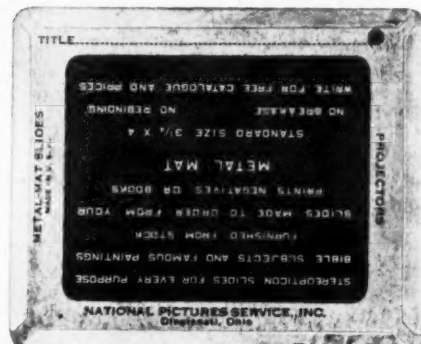
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OUR BIRTHRIGHT AS CHILDREN

We know the look in a child's face, when slowly awakening from sleep he begins to fix his slow, wondering gaze upon objects that surround him; the look that the great Florentine masters were able to perpetuate with their brush illuminating the face of their Divine Bambino. It is to be found, as Wordsworth knew, in the eyes of every normal child. But we grown-ups have to win back for ourselves, after adolescence, that which was our birthright as children, when wonder was natural, worship instinctive, and the world new and fresh. From *Why Worship* by Muriel Lester; The Cokesbury Press.

EXISTENCE LIKE A CELL

In the old prisons of the Inquisition and of other ancient tyrannies no forms of torture seemed more horrible than those cells deliberately made too low for a man to stand at his full height. Thrust into that cell a man might sit down, or lie down, or crawl about. His life was not necessarily endangered, nevertheless it was made hideous; for all his man's instinct to lift himself, to breathe freely and to hold his head high was smothered. So also, to our human spirits as to our human bodies, there is something intolerable in conditions which do not give us height enough to stand, and under conditions such as these thousands of men and women are actually suffering now. When people have forgotten God, they have made existence like a cell with iron ceilings that shuts down above their heads; and if the cell were a thousand miles long and a thousand miles wide, none the less would they be in torment through this one fact that it is too low for their souls to stand up straight. From *Great Men of the Bible* by Walter Russell Bowie; Harper & Brothers.

LIGHT IN A FACE

I heard of a man who had no taste for classical music, and when one day for some reason he went to a concert, he sat there hoping that the time would pass quickly. Suddenly he looked at the face of a man to whom the glory of that music was revealed. In his eyes he saw a light which he had not known before. So it may happen that in the face of someone near you in church you may see a light not yet known to you. That one does not know of the light (the less he knows of it the better), but you do. From *You Can Find God* by Edward Shillito; Willett, Clark & Company.

THE NEED OF STANDARDS

We are living in a day when moral standards seem to be changing. We are told that morality of any sort is only a social convention and that nothing is intrinsically right or wrong. We are not as careful of our pledges as we once were. Treaties become scraps of paper. International obligations can be disregarded. Marriage vows can be easily set aside at Reno. Magazines publish cynical articles on honesty as an outworn virtue. Our youth is learning to test success not by honorably acquired gains but by what one can "get away with." There was a time when a man's word meant something. "The word of a Roman!" "The word of an Englishman!" "The word of a gentleman!" "The word of a Christian!" These historic phrases imply standards of honor and integrity. They suggest

inevitable contrasts. They imply superiority to another kind of person, the kind which Kipling called "the lesser breeds without the law." In cheapening our word we are destroying one of the foundations of civilized society. We are forgetting that "righteousness exalts a nation." From *More Sources of Power in Famous Lives* by Walter C. Erdman; Cokesbury Press.

FAMILY RELIGION

Of all the religious homes I have ever known one stands out in my mind. In addition to the parents, there were six children. The parents sought to make their lives count for the most in influencing others in the nobility of living. The six children caught the spirit. The home had an atmosphere of freedom, no one was strained. There were books and reading and free discussion. Each child knew the family income. There was a family discussion over every important step of any member of the family. Always, without strain or grim intrusion, the name of God was kept in the foreground.

There is still room in this world for family religion and the wisdom that makes it possible.

From *The Twentieth Century Quarterly*; article by Albert Buckner Coe; The Twentieth Century Press.

WHERE AND WHAT IS HEAVEN?

We listen to sweet music, and someone asks, "Where is the music?" One answers that it comes from the radio, another avers that it comes from the broadcasting station many miles away, and still another holds that it is in the mind of the hearers. What matters it so long as the music is sweet? We believe in a Heaven, in fact we experience a bit of it now and then. One asks, "But where is it?" Someone declares that it is in the blue of earth's canopy, another says it is in the heart, and still another says it is here in our own physical world. What matters it so long as we know that it is the doing of God's will? It is the realization of one's hopes and dreams; it is the expansion of one's self; it is fellowship of son with father. The thing that matters tremendously is our fitness for Heaven. From *The Christian Differential* by Talmage C. Johnson; Cokesbury Press.

THE CONQUEST OF SELF

If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

The fault of others is easily perceived, but that of one's self is difficult to perceive. A man winnows his neighbor's faults like chaff; but his own faults he hides, as a cheat hides the bad dice from the player.

The thirst of a thoughtless man grows like a creeper.

Whomsoever this fierce poisonous thirst overcomes in this world, his sufferings increase like the abounding bi-vana grass.

But from him who overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off, like water drops from a lotus leaf.—Buddha in Dhammapada from *Sacred Books of the East*, Oxford.

THE MINISTER'S APPROACH TO PSYCHIATRY—by William S. Sadler—in the January issue of *Church Management*.

A Club That Should Be Disbanded

By F. R. Webber*

WE DO not like the word "chisler," because it is a vulgarism; and yet there is no other word that conveys exactly the same shade of meaning. We dislike the Chisler's Club even more than the word itself. This organization has enjoyed unmerited protection for a long while, and in recent years it has taken on a smug, hypocritical sort of sanctity, as though the spirit that is rather inelegantly called "chiseling" were a self-evident twin sister of orthodoxy.

Just why the church papers have hesitated to deal with the Chisler's Club is not clear to us, unless it is due to the fact that any reference to chiseling stirs up a hornet's nest of indignant protest, to say nothing of irate orders to "discontinue my paper." This isn't serious at all, for the vast majority of such people are probably long in arrears anyway.

We believe that it is time to administer a long-needed admonition to this unprincipled organization, and even go so far as to ask the group to disband. Could this be accomplished, many of our most annoying questions might be answered without fear. What is wrong with our church buildings? Why is our music often so terrible that we dread asking visiting friends to accompany us to church? Why cannot we have good boy choirs, such as the Anglicans have? What is wrong with our missionary activity? Why do we have so many unemployed young clergymen? Why are our church buildings locked 166 hours out of the 168 that constitute a week? Why are most of our church towers voiceless? Why are many of our clergy worn out, discouraged men? Why is there not more apparent progress?

These questions are raised again and again. We have been answering them by evasions. We all know jolly well what the true answer is, but we dread the very thought of pointing accusingly to the Chisler's Club, and declaring, There is your answer.

If we might only succeed in getting rid of the hideous idea that we ought to be on the free list, or at least get a very generous discount "because it's for the church," we might go a long way toward driving out that shameless, sanctimonious old Pharisee called the chiseler. It is he who has been ruining things for us these many years.

*This article originally appeared in the "American Lutheran." It is used here through the permission of that publication.

A FEW specific examples might not be amiss. In the July issue we printed a short account of a very fine little frame chapel, designed by a famous architect. Even though much of its detail was entirely lost because of the small illustrations we used, yet the thing appealed to a great many people. Hardly was the magazine in the mails until letters began to come in from far and wide, asking for bootleg copies of the drawings. These letters were invariably accompanied by an elaborate explanation. "We are a small congregation of but 175 people, and since our funds are limited, we would ask that you let us borrow a set or two of the plans, together with specifications, etc." "If you could let us have the drawings for a month, the men of our church could put up the building, using the lumber salvaged out of the old church." "You know Mr. Cram well. Couldn't you persuade him to give us a set of plans gratis, since we are people of very modest means and couldn't really afford to pay an architect."

We did not spend much time weeping over the pathetic stories of biting poverty, for in one or two instances we know from personal observation that \$15,000 or \$20,000 worth of quite decent looking motor cars are parked each Sunday before the present places of worship of the people who would have us secure for them a free set of drawings.

"Where may one get good sacramental wine?" asked a clerkman a few days ago. "Just look at this stuff. In the original bottles it looks clear and nice, but as soon as we uncork it, the wine becomes cloudy and has a bitter taste."

We explained to him that the wine that he was using, while not a costly brand, is nevertheless a pure altar wine, and ought to be entirely satisfactory. We asked to see his sacramental silver. The brother produced a huge two-quart flagon of the familiar old Victorian sort, and a chalice, paten and ciborium of an equal degree of depravity. He complained that it was necessary to replating the altar-ware, but that funds were not available. They'll lavish funds on a new range for the church kitchen, or a new billiard table, but they have no money for the altar, he lamented.

"Here's your trouble, right here," we told him. "Not only are you using an obsolete old flagon and chalice of

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If, at any time you desire to refer anyone to us, you may be sure that all inquiries will receive the strongest recommendation from both pastor and officials of this church, for your services were not only fruitful in securing pledges, but also in creating a conscience on the subject of money. I consider the campaign as being worth infinitely more than a half dozen revival meetings.

With the love and appreciation from this pastor and his Board of Stewards and entire membership for your splendid services, I am,

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In the February issue of
CHURCH MANAGEMENT

cheapest white-metal, with a thin electro-plating of imitation silver, but you are violating the rubrics which require, for safety's sake, if nothing else, that at least the chalice must be of real silver, lined with gold. In the first place, there is no earthly reason why you should pour two quarts of wine into a large flagon, use but half of it, and re-bottle what remains. In the second place, during the hour or so that your wine is in the flagon, there is a definite chemical action, since your flagon is lined with an inexpensive alloy, and not with gold, which the acid in wine will not attack. The dull color of your altar-ware proves it. That accounts for your cloudy wine, and its bad taste.

"The remedy is to use the modern crystal glass cruets instead of the antiquated old flagon of britannia metal. I happen to know the glass manufacturers overseas who supply the trade, and their cruets are made in imperial pint sizes. They are supposed to hold 20 ounces, but we will run across the street to the chemist's and borrow a measuring glass."

The druggist's measuring glass was obtained, and we made our way to a church where the modern type of glass cruets are used. By actual and careful test, each cruet holds 23 ounces, and since the church in question is our own, we were able to report that 23 ounces is sufficient to communicate about 60 people.

"NOW, I do not get a commission, either directly or indirectly for doing it, but in order to help out a friend, I will take the trouble to order you one or more of these crystal glass cruets. If one is not enough, get two or more of them. They are easily kept immaculately clean, you can always see exactly how much wine you have left, and they are more easily handled than the big, clumsy flagon of granddad's days. With a sterling silver ornamental cross on the stopper, they cost \$7.25 each. I shall be glad to order one or two for you, or anybody else who may need them. Don't pay for them until you get them and try them out. I can get you terms. If you have to import them, there will be no customs duty, for sacramental ware is not taxed."

The brother walked away sadly. He wanted a pair of cruets, but he knew that it was needless to ask for them. The invariable reply would be, "We have no money. They are too expensive, anyway." The congregation was content to muddle along with a cheap, tawdry set of altar-ware, unmindful that a sense of reverence ought to impel them to use only the best of things at the altar.

(Turn to page 224)

A Service of Flags

Willard S. Smith*

THIS service, although very simple, proved most effective when used at our church. A boy and a girl from our young people's group were chosen and given their brief parts to memorize. The two should be about the same height, and although not necessary it would be more effective if the boy wore a dark suit and the girl a white dress.

During the singing of "America" the pastor comes down and takes his position in front of the pulpit, or in the center of the church if the pulpit is at the side. Two of the deacons or other officers of the church come forward and stand one on each side of the pastor. The girl, carrying the Christian flag, and the boy, carrying the American flag, come down the center aisle during the singing of the last verse, the boy on the right. The congregation remains standing at the close of the hymn, and after a slight pause the boy speaks.

Boy: I present to this church this flag of our country. May it ever remind us that true patriotism means a deep and abiding loyalty to the noble ideals that our flag symbolizes.

Pastor: (taking flag) As pastor and in the name of this church, I accept this flag of our country. We have every reason to revere it, every right to love it, every cause to glory in the achievements to which its stars testify and which its colors symbolize.

It is

"Your Flag and my Flag!

And, oh, how much it holds—

Your land and my land

Secure within its folds!

Your heart and my heart

Beat quicker at the sight;

Sun-kissed and win-tossed,

Red and blue and white,

The one Flag—the great Flag—the Flag for me and you—

Glorified all else beside—the red and white and blue."***

The pastor gives the flag to the deacon on his right who places it in a stand on the front of the platform. After this has been done the girl speaks.

Girl: I present to this church this Christian flag. May it ever remind us that loyalty to Christ and his teaching is the basis of the Christian life.

Pastor: (taking flag) As pastor

*Minister, First Baptist Church, East Jaffrey, New Hampshire.

***"Your Flag and My Flag," by Wilbur D. Nesbit.



The Christian Flag

and in the name of this church, I accept this Christian flag. Its colors too are red and white and blue—red for sacrifice, even as Christ sacrificed on the cross, white for that purity of heart which knows no hatred, sin, or bitterness, and blue symbolizing our loyalty to him whom we claim as Lord and master. Through all the ages these have been the attributes of the Christian. They become more essential with the conflicting claims and complexities of the modern world. But as long as this flag with symbolic colors and its cross of Christ flies beside Old Glory, our allegiance to both God and country will be assurance that the faith of our fathers still lives.



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Nor skill, nor might, nor merit ours;

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The pastor gives the flag to the deacon on his left who places it on a stand on the front of the platform as the organist plays rather softly "Fling Out the Banner." The congregation, without announcement, join in the singing of the hymn during which the participants return to their places.

Everyone knows that the American flag should be on the right. The question is often raised, The right of what? The following explanation may make it clear.

When more than one flag is used in an auditorium the American flag should be at the right of the audience

if flag and people are on the same level. When the flag is placed on a platform, it should be on the right of the platform. This much is usually clear. But even if there is no platform and one end of the auditorium is used as a place for speakers, or for exercises the American flag should be on the right of this area, even though it is on the same level as the rest of the room.

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Additional Book Reviews

The Laughing Valley, by Virginia Greene Millikin. The Abingdon Press. 202 pages. \$1.50.

The Laughing Valley is a volume of story sermons for children written by Mrs. Virginia Greene Millikin who has had large experience as a teacher in country and town and who has been a contributor of short stories to most of the Sunday School publishing houses in the country.

Ministers looking for stories to tell their juniors will find in this volume action stories and fables suitable to children from seven to ten years of age. The stories are well told and there is no moral tied on to the tale. Each story is so presented that it carries its own lesson with it.

One helpful feature of the volume is that at the end of each story there is a Scripture text which gives the gist of the story and which might, if the minister so desires, be announced first.

J. E. R.

The Silver Lining, by Archer Wallace. Round Table Press. 94 pages. \$1.00.

This little volume is a book of encouragement and cheer. It is well named, "The Silver Lining." The author shows how afflicted people have often turned their troubles inside out and found the lining full of courage and cheer. Among the appealing titles of the fifteen chapters are these: Making the Best of Things, The Compensations of Sickness, The Gift of Peace, The Minister of Shut-Ins, Those Who Fail and Fight On, Gathered One by One.

The Silver Lining is a good book for a minister to have to lend to people who are carrying a heavy load of pain, sickness and sorrow.

J. E. R.

Dr. L. H. Adams of the Carnegie Institution's geophysical laboratories has just announced the belief that the core of the earth is as hot today as it was when the planet first took shape 1,500,000,000 to 3,000,000,000 years ago. He estimated that the core, made up of dense, semi-plastic iron, had a temperature of about 5,432 degree Fahrenheit (Water boils at 212 degrees).

• THEY SAY •

ABOUT A REVIEW

Editor, *Church Management*:

If it would be appropriate for an author to make comments on a book review, I should like to reply to L. H. C., who reviewed my *I Went to Church in New York* in the December issue of *Church Management*, as follows:

The "important Christian Science group" was not included in that book because Christian Scientists have no preachers. Their services are the same, whether held in New York, or Cleveland, or Timbustoo. They have readers, who read from their text, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, supplemented by Scripture selections. Since in the foreword to *I Went to Church in New York* it was stated that the purpose of the volume was to inform religious leaders the country over what their *confreres* in the great city are saying to their flocks, it was felt by the compiler of the volume that a service which would be in all essentials the same in all meeting places throughout the world would have no place in the volume.

The compiler of *I Went to Church in New York* appreciates the fact that L. H. C., the reviewer, found the "synopses of the addresses well done." That was the main aim of the compiler—to present the messages of the religious leaders faithfully.

Perhaps the reviewer of *I Went to Church in New York* would be interested to know that the compiler of that volume found that the compilation revealed a very enlightening study of human nature. For instance, one pastor of an "outstanding" church in New York, when the transcript of a sermon he had preached on a political subject was presented to him as a courtesy extended to all the leaders quoted so that if any misstatement had been made in the recording they would have an opportunity to correct it before it went to press, that minister, having favored in his talk a once prominent political leader who has now become the "forgotten man," asked that that sermon of his be not used, and gave as his reason, "Stenographers seldom are able to quote me accurately." That was at least enlightening to one who had signed the Ph.D. to their name in presenting the transcript. A Ph.D., a stenographer who was not able to quote the reverend gentleman accurately!!! Well, although the minister made the suggestion that a radio sermon of his be included in the proposed volume that suggestion was not taken by the compiler. It appeared a little too evident that the minister was very anxious to be advertised as a radio speaker, in view of the fact that the returned transcript of the service which "the stenographer" failed to get sufficiently accurate to be published was accompanied (by mistake of course),

by a note to some booking agent in which the minister was urging that the honorarium he was scheduled to receive for some forthcoming lectures be raised.

W. Melmoth Bomar,
New York.

OBJECTS TO McHARG ARTICLE

Editor *Church Management*:

There is a world of difference between your article under Editor's Drawer and your article by McHarg on page 164. You are right in the first but in including this article in your December number you certainly fell victim to an attempt to use your subscribers for a sucker list.

After Paul cast the devil out of the young lady in Philippi and her masters found their hope of gain was gone they turned patriotic. So with the Citizen's National Committee backed by Tom Girdler and others of his kind.

No doubt you could publish an appeal from the Liberty League, also the United States Chamber of Commerce, if you notify them that your columns were open to this kind of patriotic hooey.

I am enclosing an article on the Johnstown Committee which may be of interest to you.

This organization is under investigation of the Civil Liberties Committee and you might at least wait until it is fumigated before you give it access to the pocketbooks of your subscribers.

Chester E. Tulga,
Brookings, South Dakota.

USE OF UNION LABEL

Editor *Church Management*:

Permit me to thank you for the fine editorial entitled, "Why Be Consistent" appearing in the Editor's Drawer in *Church Management* for December.

I have been rather slow in writing to tell you of many fine things about the publication through the years of its existence, for I have been a reader since its beginning.

With reference to the matter of the union label, would state that it has been likewise a matter of great concern to me that so many of our churches and ministers fail to recognize this one opportunity of squaring their ideals of social justice with actual practice.

The Ministers' Union of America of which I have the honor to be vice president has made this a matter of real import. We have a Union Label Committee and encourage the use of the same by all our members. Enclosed is some literature concerning the Ministers' Union that may interest you.

Although the 350 page volume of the Central Pennsylvania Methodist Annual Conference has been printed in a union shop for a number of years, our Commission on Social Service was successful this year in having the union label appear on the same.

L. Elbert Wilson, Minister,
Altoona, Pennsylvania.

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Club Should Be Disbanded

(From page 220)

"Church people are a queer set," said a man last week, who has been supplying parochialism for several decades. "Take our calendars, for example. A church will order 100 calendars and if they have 25 unsold by the middle of June, they will write to us and ask us to take them back at full price. The fact that they have their own local church announcements printed on the top of the calendar doesn't alter matters in the least. They sometimes write us and want us to print, at no additional cost, the birthdays of all the church members under the proper dates on the calendars. Think of what a job that would be! Why need they have unsold calendars on their hands? People will pay 35 cents for a movie, and forget it a week later. A church calendar hangs on the wall all the year, reminding you not only of the changing seasons of the church year, but of your church duties as well. But many of them think that a five-color lithograph job ought to be produced for less, simply because it is 'for the church'."

WE MIGHT document this article with numerous instances. We might mention the two architects who worked three years building a church that required endless large-scale details, and had a profit of \$900 for three years' work, or say \$150 per year for each partner. Just before dedication this was swept away, for the church demanded of architects, contractors and others a stained glass window each! This is an authentic instance. We might mention a widely-known dealer in fine church woodwork, who treated us rather coldly a few years ago when we asked permission to publish some pictures of his work. We reminded him that we had urged a wealthy congregation, with a \$7,500 woodwork budget to go to him. He had actually lost \$3,500 on that project, he retorted, due to the skillful chiseling of the building committee. We might mention another prominent church that is a by-word to this day among all craftsmen and material-men, for it is said that everybody who had anything to do with it lost money.

Yes, it is high time that the Chiseler's Club be disbanded. A certain pastor, noticing that a number of his members had gone over to the Episcopalians over a term of years, started an early service of a decidedly liturgical character. It has been a success for several years, and continues to be a success. Despite all prophecies, and despite all manner of unfounded gossip, it has caused no trouble whatever. His real difficulties (which are serious) arise out of the existence of a local chapter of the Chiseler's Club. "We need some money, therefore we must have bigger and better card parties. We must pull off a raffle, for St. Demas the Apostate's Church had a

big raffle, and they made over \$1,000. We want a letter from the pastor so we can canvass the downtown merchants for 'donations' for our next tournament." These give-me tactics have kept things in a turmoil for several years, and any sermon on Christian giving is actually resented by some.

There is no reason on earth why a church ought to be on the free-list. Let the churches learn to pay the price, if they would get satisfactory results. There is no reason why church property ought not to be taxed, or why clergy ought to ride on the railways for half-fare, like a small child. It only recalls the late Elbert Hubbard's cynical jibe: "Persons with infantile minds expect a reduced rate," or words to that effect. There is no reason why an architect, who can hardly make ends meet, even with a six per cent fee, ought to be compelled to do the work at a reduced rate, simply because "it's for the church." It is not honest to print 300 programs, and expect the merchants in the neighborhood to finance the thing with advertisements. No publication with so small a circulation is even a fourth-rate advertising medium, and the merchants call it a plain hold-up.

If we have the courage to disband the Chiseler's Club and all its local chapters, then we will begin to build worthy church buildings, furnish them with acceptable fittings, and carry on the work of the church without the everlasting cry of deficit. Our missionary work will pick up. There will be less talk of empty treasuries, of underpaid pastors and professors, of mission fields untouched while a few hundred idle clergy await a call that never comes. If we lay aside our hot resentment at the very thought of paying choir boys 10 or 15 cents a week (a custom the world over), we will discover that this plan works like magic, and answers the question: Why can't we have fine choirs of boys, as they have in all the European countries? If we are willing to pay an honest price, our churches will not be filled with cheap mechanical substitutes for organs, nor will man's natural longing for the sound of church bells be satisfied with abominable imitations. Cheapness and bad taste go hand in hand. A very successful missionary told us only this month: "We are drawing the cultured people of the community because we spent money rather freely to create an atmosphere of devotion in our place of worship." But we must discontinue this article, for a pile of letters a foot high awaits us, very few of which have return postage enclosed. And this is but another evidence that the Chiseler's Club has not died.

• THE EDITORIAL PAGE •

Kingdomtide: A New Church Year Designation

A VERY interesting little book has recently been issued by the Federal Council of Churches called *The Christian Year*. It is a small one which you can purchase from the council for twenty-five cents. It has grown out of the idea that the non-liturgical churches would do well to make more of the historic church calendar. You will find in the booklet arguments for the church calendar and some suggestions for observing it. But the most interesting proposal in the book is the designation of the Sundays from Trinity through Thanksgiving Sunday as "Kingdomtide."

The suggestion has possibilities but also some limitations. The old church calendar very easily divides itself into periods. Advent is the period of expectancy. Christmastide is the season of Nativity. Epiphany has a meaning of its own. Lent is now commonly observed by all churches. Eastertide runs from Easter to Whitsunday. From Whitsunday through Trinity might be designated as the period of church birth. Then would come the twenty-seven Sundays designated as Kingdomtide.

We need a season of the year when the social purpose of the Kingdom can be emphasized. This period would seem to do that. But it is too long and contains three distinct periods in the annual experience of the church.

There is a period which begins in the Trinity season and continues through the month of June, up to the vacation months which might well be called Kingdomtide. In here are found days commonly observed by non-liturgical churches such as Mother's Day and Children's Day. It has the youth expression through high school and college commencements. The period might be extended to include the first Sunday in July which has such national emphasis in America. This period might well be known as Kingdomtide. But normally it should end when the vacation weeks begin.

The vacation period seems to be a natural season in the church as in nature. There have been many efforts to force attendance during the summer months. It probably can be done at a heavy cost. But we feel that it is usually wise for the church to relax as the nation does and to gather itself for the new effort to begin in the fall months. Despite the emphasis in the booklet on summer camps and summer programs the empty churches of the summer season would rise to contest the designation of the Sundays of July and August as Kingdomtide.

Beginning with early fall there is a third distinct period in this so-called Kingdomtide. In these weeks the emphasis is almost purely local. The effort is made to get vacation folks back into the pews and committees again. Loyalty efforts and recovery movements are very much in the vogue at this time. The church is building for the larger

minister to come with the winter months. It is the period in which the church calls for cooperative loyalty from its own members. When we get to Armistice Day and Thanksgiving the Kingdom emphasis is again evident.

A Kingdomtide of twenty-seven Sundays is too long. It covers too wide a variety of Sundays. Yet the name is good and we believe, restricted to a shorter period, might well have a place in the church year.

Recovery Must Start Where the Losses Took Place

MOST of us engaged in religious work have been discouraged by the slow economic recovery in the churches as compared with the various lines of business. The "low" in church giving was the year 1934 when the amount the Protestant churches raised for all purposes was approximately \$299,000,000; the membership per capita giving was \$12.07. Contrast this with the 1928 figures when the same churches raised \$532,000,000 with the per capita giving \$23.30. Beginning with 1935 we saw some recovery. 1936 continued this. The total amount for that year was \$315,000,000 with a per capita of \$12.46.

From \$12.07 to \$12.46 increase in the average annual gift is very disappointing when it is compared with the recovery in national wealth and various lines of business. Ministers and churches have worked hard for recovery but it has not come. I believe I know the reason. It is because the churches have not sought recovery at the source of the losses.

Take the average church for example. With the coming of the bad years there was a rapid falling away of givers in the marginal groups. There was a tightening of loyalty among those of the inner circle. There was, of necessity a loss through the death of people who gave from their wealth. But, in most instances, the greater part of the losses were from the failure of the marginal folks to make pledges or contribute to the work of the church.

Not alone did these marginal people fail to give, they also lost interest in the church. This loss was reflected through smaller congregations and group activities. The inner circle felt heavier burdens placed upon them. They must hold the line. Acting sacrificially they sustained their giving and, in some instances, increased it.

Now came the national recovery. Ministers expected recovery to come to the churches. They began to urge and preach for larger gifts that the churches should share in the increased wealth. But, because it was easier to urge this upon those in the inner circle who were the regular attendants at church services, they placed the burden of recovery upon those who already had borne the heat and burden of the day.

Instead of going for recovery where the losses were they went where the strength had been shown.

Local church recovery must be preceded by an evangelistic effort directed toward those in the marginal areas. They must be recovered for the church. As they are reclaimed church income will naturally increase. To accomplish this requires more thought and more planning than merely a sermon on stewardship. Yet it is the logical approach.

Suppose you study your own situation. Find out just where the losses took place. A half day spent with the financial records of eight years ago might be very revealing. If the church has suffered economically because the giving base has been narrowed, try broadening the base.

Without saying anything against the various

tithing schemes which have had so much vogue in the past few years we can, at least point out, that such schemes intensify the giving in the inner circle rather than broadening the base. This may produce the money but it does not bring recovery. It may even narrow the number of givers. Every time you put additional pressure on that inner group you will notice one or two who cannot stand the pressure step from the picture.

Do you want to get your church back where it was financially, in 1930?

We suggest that, first of all, analyse your losses. When you find out where the losses occurred you will be in a position to build a program to recover them.

A PRAYER FOR THE NEW YEAR

O year that is going, take with you
Some evil that dwells in my heart;
Let selfishness, doubt,
With the old year go out—
With joy I would see them depart.

O year that is going, take with you
Impatience and wilfulness—pride;
The sharp word that slips
From these too hasty lips,
I would cast, with the old year aside.

O year that is coming, bring with you
Some virtue of which I have need;
More patience to bear
And more willingness to share,
And more love that is true love indeed.
Laura F. Armitage.

A STEP TOWARD BEING A CHRISTIAN

It is a great pity that we cannot bring ourselves to attempt such a sim-

ple technique as trying to understand the other man's point of view. . . .

The shoe pinches all of us when we think of some men and women who try our souls. There are people who bore us to distraction. There are times when we cross a street to avoid meeting someone we do not like but who always insists upon a conversation. It is at just this point that most of us will have to begin. If we fail, a habit of snobbishness or exclusiveness will grow upon us unconsciously. It is good spiritual discipline to stop, shake hands, say a kindly word, and pass on. After all, we get no crown of glory for being nice to men and women who are nice to us, or for being sympathetic with those whose friendship, or talent, or personality we appreciate. Not that we want a crown of glory, but that we just want to be decent. It is the first step toward being a Christian. From *A Pillow of Stones* by M. H. Lichliter; Harper & Brothers Publishers.

IN JANUARY

Oh, they say it's growing colder every day,
That the winter's growing bolder every day;

Since the woodchuck's gone to sleep
In his cavern dark and deep,
There'll be ten weeks more of snowing,
Of breezing and blowing every day.

But the day's a little longer every day,
And the sun's a little stronger every day;

If we're patient for a while,
We shall see the summer smile,
And the buds will soon be showing,
For they're growing, growing, every day.

And the birds will soon be singing every day.
Northward now they'll soon be winging every day;
Though the frost is in the air,
There's a feeling everywhere
That the skies are growing clearer,
And the springtime's drawing nearer,
every day.

Author Unknown.

THE HERO

We do not know—we can but deem,
That he is loyalist and best
Who takes his light full on his breast
And follows it throughout the dream.

Ambrose Bierce.

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